

THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XIX

Philadelphia, February, 1931

No. 5

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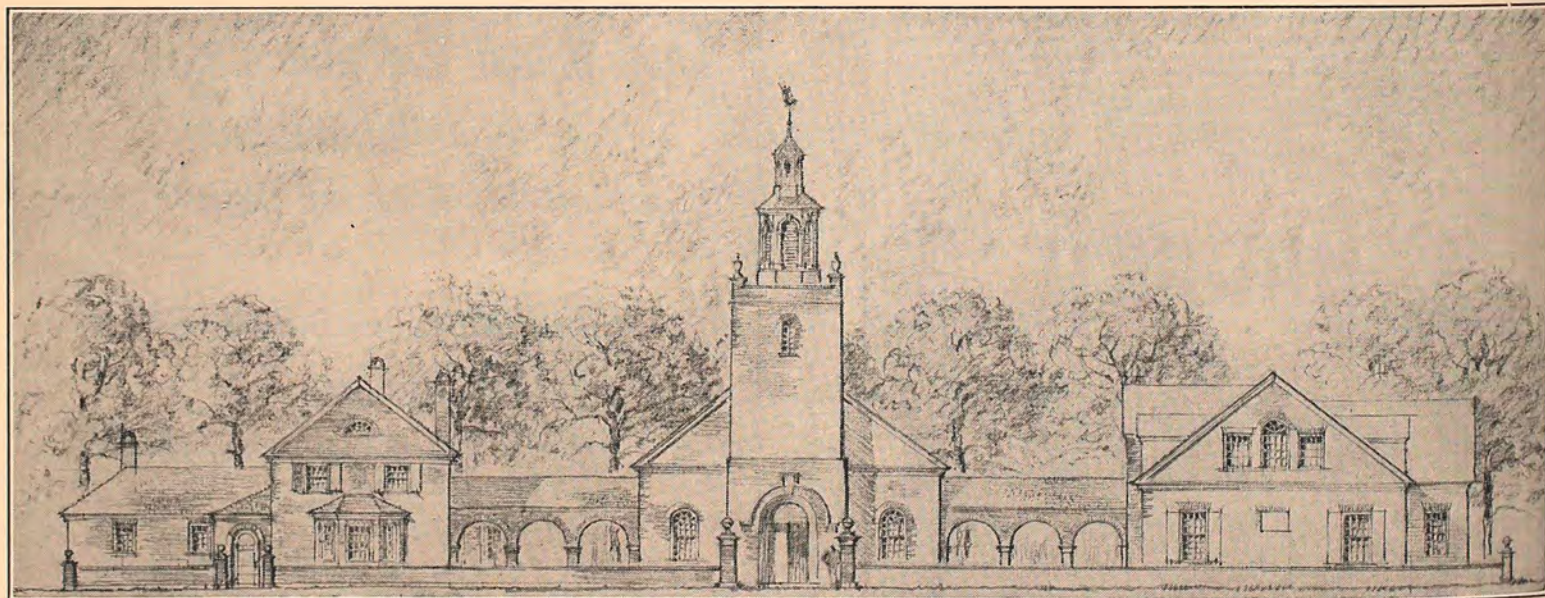
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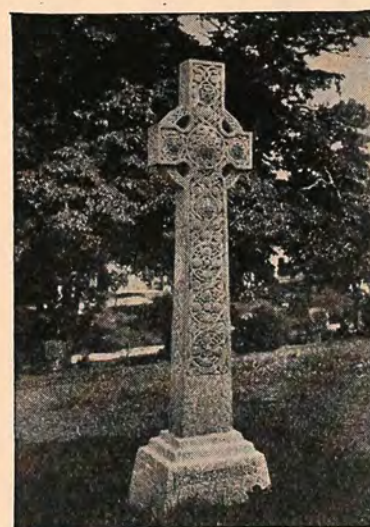
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XIX: No. 5

PHILADELPHIA, FEBRUARY, 1931

Fifteen cents a copy
One dollar a year

The Bishop's Message

The past month has been filled with much worry on the part of all in charge of the administration of the Diocese and our Missionary Funds. Until about the end of the year the offerings were as large as in the year previous, but there was quite a falling off in the two weeks before the close of the books due to the fact that some large Parishes on which we had counted failed to meet the amount expected. We were, however, able to redeem our pledge to New York by borrowing about \$7500.00 and allowing an overdraft to remain in the Diocese. This was made possible through the response of some of our Parishes and a few generous friends giving over \$40,000 to an S. O. S. appeal.

The present system is indefensible. The Bishops of the Diocese and the Executive Office ought not to be placed in such an embarrassing position. If the Missionaries' salaries are to be paid and our obligations met it is apparent that the failure of a Parish or Mission to meet its full quota must be made up by some other Parish or Mission or by individual contributions.

Some of our wealthier Parishes in the suburban districts willingly and gladly assume a much larger share than their apportionment; others make every effort to meet the apportionment and fail; but there are some Parishes where a greater effort could be made. Again we give much credit to the group of laymen who have labored so faithfully this year to change these conditions, and who are so earnestly helping in the Advance Work Program.

The deaths of prominent laymen in the Church are mentioned in every issue of THE CHURCH NEWS, but we feel that we ought to pay a tribute on this page to the memory of T. Broom Belfield, who passed into life eternal on January third at the age of ninety-two. Mr.

Faithful
Unto Death

Belfield was one of the most generous givers to every good cause in the Diocese of Pennsylvania. He took a special interest in the work of the Churchmen's Missionary Association for Seamen (which was merged with the Seamen's Church Institute in 1922)—the Sheltering Arms, Christ Church Hospital, and many other institutions in the Diocese. His greatest interest, however, was in the Missionary work of the Church. In speaking of his death a few days ago the writer said that to his personal knowledge Mr. Belfield had made generous contributions to the erection of at least twenty-five Missionary buildings in this Diocese. He paid the entire cost of the erection of All Souls Church for the Deaf, and in the late Diocesan Campaign gave \$40,000 for the erection of the Parish Building of Trinity Church, Collingdale. These two buildings will always be a monument to his memory. He was also a generous giver to the General Missionary work of the Church. In all the years we had known him, he had never failed to send a generous response to every appeal for aid. We will sorely miss him. We thank God for his great benefactions in this Diocese and to the General Missionary work of the Church. May he rest in peace, and may light perpetual shine upon him.

As we are about to go to press we are informed of the death of R. Francis Wood, one of the venerable officials of our Diocese. As Rector's Warden of Old St. David's Church, Deputy to the Convention, Delegate to the Convocation of Chester, member of the Standing Committee, and connected in an official capacity with many of our leading organizations and institutions Mr. Wood was one of the best known and best beloved members of our Church. He was a man of whom it could be truly said that he was an honor to the Church. There is no man in this Diocese who will be more greatly missed. To him the words of the poet are singularly applicable—

"Gone to his rest in ripeness of old age,
With not a stain upon the pure, white page,
Of his most noble life."

We call the attention of our readers to the announcement on another page of the Thursday Evening Lenten Services in the Church of St. Luke and the Epiphany. These services have become quite a

feature of our Lenten Diocesan life and we feel sure they will be as largely attended as in other years.

The Quiet Day of the Bishops with the Clergy will be held on Monday, February sixteenth, in Holy Trinity Church. The service will begin with the Holy Communion at eleven o'clock. Every clergyman in the Diocese is expected to be present.

Schedule of Noonday Lenten Services in Central City Section

BROTHERHOOD OF ST. ANDREW

(Garrick Theatre, Juniper and Chestnut,
12.30 Daily)

February 18. Rt. Rev. Francis M. Taitt, D.D., LL.D., Bishop Coadjutor of the Diocese of Pennsylvania.

February 19. Rt. Rev. Thomas J. Garland, D.D., LL.D., Bishop of Pennsylvania.

February 20. Rt. Rev. Francis M. Taitt, D.D., LL.D., Bishop Coadjutor of the Diocese of Pennsylvania.

February 21. Rev. Henry S. Paynter, Rector of St. Barnabas Church, West Philadelphia.

February 23-28. Rev. D. Wilmot Gateson, D.D., Dean of the Pro-Cathedral, Church of the Nativity, Bethlehem, Pa.

March 2-6. Rt. Rev. R. E. L. Strider, D.D., LL.D., Bishop Coadjutor of West Virginia.

March 7. Rev. N. B. Groton, Rector of St. Thomas' Church, White-marsh, Pa.

March 9-14. Rev. Joseph Fort Newton, D.D., Litt.D., St. James' Church, Philadelphia.

March 16-20. Rt. Rev. Charles Fiske, S.T.D., LL.D., Bishop of Central New York.

March 21. Rev. Frank Goostray, Rector of Trinity Church, Coatesville, Pa.

March 23-27. Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky.

March 28. Rev. G. Paul Musselman, Rector of St. James' Church, Downingtown, Pa.

March 30-April 3. Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

April 4. Rev. Floyd W. Tomkins, Jr., Assistant Minister, Church of the Holy Trinity, Philadelphia.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told.

—Whittier.

CHRIST CHURCH

(Second above Market, 12.30 Daily)

February 18. Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

February 19-20. Rt. Rev. G. W. Davenport, D.D., Bishop of Easton.

February 21. Rev. Thomas Burgess, D.D., Rector, All Hallows', Wyncote, Pa.

February 23. Rt. Rev. Thomas J. Garland, D.D., LL.D., Bishop of Pennsylvania.

February 24. Rt. Rev. F. W. Sterrett, D.D., Bishop of Bethlehem.

February 25-27. Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania.

February 28. Rev. Herbert L. Johnson, St. John Evangelist, Haverhill, Mass.

March 2. Rev. Lewis G. Morris, D.D., Rector, Calvary, Germantown.

March 3-4. Rt. Rev. Frank DuMoulin, D.D., LL.D., Rector, The Saviour, West Philadelphia.

March 5-6. Rev. John W. Suter, Jr., Department of Religious Education, National Council.

March 7. Rev. Frank B. Barnett, Priest-in-Charge, St. Andrew's, Yardley, Pa.

March 9-11. Rev. Floyd W. Tomkins, D.D., S.T.D., Pastor, Holy Trinity, Philadelphia.

March 12-13. Rev. Chauncey E. Snowden, St. Paul's, Overbrook.

March 14. Rev. Arthur C. Carty, Priest-in-Charge, St. Bartholomew's, Philadelphia.

March 16-18. Rev. Louis W. Pitt, Rector, St. Mary's, Ardmore, Pa.

March 19-20. Rev. Thomas A. Sparks, Rector of Good Shepherd, Rosemont, Pa.

March 21. Rev. T. A. Meryweather, Rector, The Atonement, Morton, Pa.

March 23-24. Rev. Theo. R. Ludlow, D.D., Department of Religious Education, National Council.

March 25. Rev. E. Clowes Chorley, D.D., St. Philip's, Garrison, N. Y.

(Continued on page 194)

ST. STEPHEN'S CHURCH

(Tenth above Chestnut, 12.30 Daily)

February 18. Rt. Rev. Thomas J. Garland, D.D., LL.D., Bishop of Pennsylvania.

February 19. Rt. Rev. Frank William Sterrett, D.D., LL.D., Bishop of Bethlehem.

February 20. Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's Church, Philadelphia.

February 21. Rev. Robert O. Kevin, Ph.D., Assistant, St. Stephen's Church, Philadelphia, Pa.

February 23-27. Rev. J. Howard Melish, D.D., Rector of Holy Trinity Church, Brooklyn, N. Y.

February 28. Rev. Charles H. Long, Rector of Zion Church, Philadelphia.

March 2-6. Rev. Thomas McCandless, Rector, St. Michael's Church, New York City.

March 7. Rev. John L. Hady, Rector, Old Swedes' Church, Philadelphia.

March 9-13. Rev. Clifford G. Twombly, D.D., Rector, St. James' Church, Lancaster, Pa.

March 14. Rev. J. Jarden Guenther, Rector, Trinity Church, Swarthmore, Pa.

March 15. Sunday Evening Service, 8 P. M., Rev. Halford E. Luccock, D.D., Yale University Divinity School.

March 16-20. Rev. Dr. Charles E. Jefferson, New York City.

March 21. Rev. William M. Sharp, Assistant Minister, Chapel Prince of Peace, Philadelphia.

March 23-27. Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

March 30. Rev. Dr. Lewis G. Morris, Rector of Calvary Church, Germantown.

April 2. Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania.

April 3. Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's Church, Philadelphia.

April 4. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church, Philadelphia.

LENTEN PREACHING MISSION: CONVENIENT DIOCESAN CENTER

St. Luke and the Epiphany

Thirteenth Street Below Spruce

Fourth Consecutive Series of Impressive Services with Distinguished Preachers

A UNIQUE endeavor, started four years ago, will be continued this year in Lent when three Bishops from as many different Dioceses, together with three Clergy, also from distant cities, each being of a distinctive type and all together representing practically every school of thought and churchmanship, will find place on the program. This venture was begun four years ago, pursuant to plans of the Bishops' Crusade. It has been continued under the auspices of the Diocesan Commission on Evangelism. The Schedule of Dates and Names of Visiting Preachers follows:

SCHEDULE—Thursdays in Lent, 8 P. M.**February 19th**

Rt. Rev. James E. Freeman, D.D.
Bishop of Washington
(Invited. Not yet certain)

February 26th

Rev. J. Howard Melish, D.D.
Holy Trinity, Brooklyn, N. Y.

March 5th

Rev. Bernard Iddings Bell, D.D.
Warden, St. Stephen's College, N. Y.

March 12th

Rt. Rev. William T. Manning, D.D.
Bishop of New York

March 19th

Rev. Frederick S. Fleming, D.D.
Intercession (Trinity) New York

March 26th

Rt. Rev. Charles Edward Woodcock, D.D.
Bishop of Kentucky

Each year, the Rev. David M. Steele, Rector of the Church of St. Luke and The Epiphany, together with his Vestry, have made possible this exceptional schedule as their contribution to one general Diocesan effort throughout Lent, by providing such a spacious church in so favorable a central city location and defraying all expenses of heating, lighting, music, printing, advertising and substantial fees to secure the best preachers available.

It is in no wise intended, of course, that these services shall take the place of or interfere with any other devotional hours, whether at familiar hours in particular parishes or the several noon-day services. Rather it is intended to supplement all these and provide one place at one time for all who may foregather.

Thursday nights were chosen and have been held to because they seemed less likely than any other time in the week to interfere with individual parish programs, the favorite time for those being Wednesday and Friday. Attendance these past three years has seemed to justify this choice and give hope this year of an ever-increasing clientele.

Congregations have ranged from five hundred to a thousand, depending on the date in the season, upon weather conditions and upon the popularity of the individual preacher. Printed programs are prepared containing words of familiar hymns and hearty congregational singing has been a distinct mark of enthusiasm.

gational singing has been a distinct mark of enthusiasm.

A number of churches have adopted the practice of entering this Thursday evening hour as an item on their parish schedules; but, instead of worshiping at home, have organized delegations who, in company with their Rectors, have attended and found places reserved to sit together in one conjoint congregation.

Little need be said about individual names on the above schedule. Its very appearance in print would seem to guarantee excellent preaching and it is this very fact that is intended to characterize the undertaking. The service is intentionally short, usually with the Bishop or some one or two other clergy participating.

A double male quartette of St. Luke's Choir, accompanying the new organ, leads the congregational singing of three or four rousing hymns. Ample time is allowed the speaker. Dr. Steele has protested from the beginning against any Offering being taken, so that the whole period, being compressed within about an hour, has been characterized by a deep sense of devotion. Each year an interesting number of people have come to feel the uplift and inspiration of so large a company of our church people and others thus participating together and listening to such outstanding preachers.

These services are conducted as heretofore under the auspices of the Diocesan Commission on Evangelism. Members of the Commission are: Rev. J. K. Shryock, Rev. Floyd W. Tomkins, Rev. L. N. Caley, Rev. Charles E. Eder, Mr. Leon C. Palmer, Mr. George Randall, and Mrs. Charles H. Arndt.

SPECIAL LENTEN SERVICES UNDER AUSPICES OF COM- MISSION ON EVANGELISM

At a meeting held on Monday, January 19th, it was decided by the Commission on Evangelism, of which the Rev. John K. Shryock is chairman, to have special preaching services this Lent in the Convocation of North Philadelphia. Such services were held last year in St. Matthew's Church, Francisville, Girard avenue and Eighteenth street. This location is central and conveniently located to several car lines. The Rector and Vestry of St. Matthew's having offered the use of the church again this year, the Commission felt that the offer should be accepted. The Commission earnestly hopes that all of the churches in the vicinity of St. Matthew's will actively co-operate.

The services will be held on Wednesday evenings at 8 o'clock. The special preachers are as follows:

February 18—Ash Wednesday—The Rev. Joseph Fort Newton, D.D., Litt.D., LL.D., Co-Rector, St. James Church Philadelphia.

February 25—The Very Rev. D. Wilmot Gateson, Dean, Pro-Cathedral, Bethlehem, Pa.

March 4—The Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia.

March 11—Rev. Edward H. Bonsall, Jr., Pennsylvania State Sunday School Association.

March 18—(To be announced later.)

March 25—The Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

April 1—The Rt. Rev. Thomas Campbell Darst, D.D., Bishop of East Carolina.

LORD BISHOP OF ALGOMA COMING TO ST. CLEMENT'S

The Lord Bishop of Algoma, the Right Reverend Rocksborough R. Smith, M.A., D.D., who gave so fine a Eucharistic Mission at St. Clement's Church last spring, will spend Sexagesima Sunday, February 8th, at St. Clement's Church, and preach both morning and evening. The evening sermon will be in the nature of a mission address, and will deal with the Eucharist. It is hoped that many of the Lord Bishop's friends will greet him on this occasion. St. Clement's Church is at the corner of Twentieth and Cherry streets.

Your hoards are great, your walls are strong,
But God is just;
The gilded chambers built by wrong
Invite the rust.

—Whittier.

Diocese Meets 1930 Pledge of \$229,000 to National Council and its Own 1930 Maintenance Obligations

When the books of the Diocese for the year 1930 were closed on January 16, the Diocesan pledge of \$229,000 towards the 1930 maintenance budget of the General Church was paid and forwarded to the National Council. In order to do this, however, it was necessary for the Diocese to borrow approximately \$7500. The Diocese has been able also to meet all its Diocesan maintenance requirements for the year 1930 amounting to \$212,563.

On January 7, 1931, it was necessary to raise \$81,876 if we were to meet the General Church and Diocesan budgets. Through strenuous efforts on the part of the Bishops, the Deans and Lay Members of the various Convocations, this large balance of \$81,876 was reduced to approximately \$7500.

This result was achieved through a generous response on the part of the many parishes and missions, various organizations and individuals who when approached to assist in meeting a threatened deficit gave a willing and prompt response.

The situation has been a serious one, one of the important factors being the unusual business depression. Therefore, the splendid results achieved are most gratifying to everyone. In the next issue of THE CHURCH NEWS will be shown a statement of the parishes and missions giving their quota, expectation, payments, etc., by Convocations.

In meeting the Diocesan pledge of \$229,000 for the 1930 maintenance of the General Church and the 1930 maintenance budget of the Diocese, the following summary, compiled from the book of the Treasurer, shows the givings received in the more than 10 months' period to and including November 20. A comparison of those totals with the totals recorded up to and including January 16, when the books for the year closed, show the very large inflow of remittances in the two months' period subsequent to January 16.

Convocation	Total, Nov. 20	Total, Jan. 16
Chester	\$ 52,412.00	\$ 80,516
Germantown	89,098.00	121,668
Norristown	27,300.00	37,444
North Philadelphia	29,084.00	47,824
South Philadelphia	45,857.00	65,366
West Philadelphia	24,025.00	38,193
*Miscellaneous	5,895.00	50,552
	\$273,671.00	\$441,563

* This includes contributions from individuals and from organizations not included in Convocation amounts, and a loan of approximately \$7500 to enable the Diocese to pay the National Council quota in full.

A. V. MORTON,

Treasurer.

Treasurer's Office,
January 20, 1931.

(Continued from page 192)

March 26-27. Rev. Caleb R. Stetson, D.D., New York.

March 28. Rev. William Rouleston McKean, Assistant, Christ Church, Philadelphia.

March 30. Rev. William B. Beach, D.D., Rector, Our Saviour, Jenkintown, Pa.

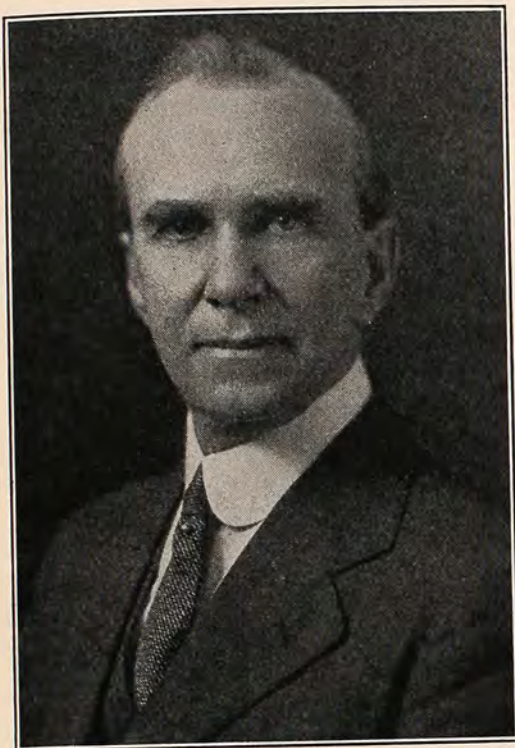
March 31. Rev. Granville Taylor, Vicar, The Mediator, Philadelphia.

April 1-2. Rev. Percy R. Stockman, Chaplain, Seamen's Mission, Philadelphia.

April 3-4. Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

Fifth Conference of Liberals at St. Stephen's Church February 3-4

The first move for a change in the canons of the Protestant Episcopal Church to clarify the relations between the bishops and clergy is expected to come from a conference of several hundred liberal churchmen which will meet in St. Stephen's Church, Philadelphia, Tuesday and Wednesday, February 3 and 4.



DEAN ALBERT C. KNUDSON,
of the Boston University School
of Theology.

The occasion is the Fifth Septuagesima Conference of Liberals, under the auspices of the Protestant Episcopal Church League, when not only canonical changes but new departures in Christian ethics and its relation to modern business, the attitude of the modern Church toward marriage in the light of the Lambeth proposals, and current theological trends will come up for discussion and debate.

In previous years more than two hundred clergymen of the Episcopal, representing the liberal wing, have gathered annually at St. Stephen's Church and initiated programs of social and theological reform in the Church. Because of the widespread interest occasioned by the conflict in canonical interpretation in the Diocese of New York recently, the attendance at the Fifth conference is expected to far exceed that of previous years.

Proposed changes in canons that are needed to delimit the authority and responsibility of bishops and clergy will be made in a paper to be read by the Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, and host of the conference, at the luncheon meeting on the second day. Dr. Grammer is expected to urge a modification of some

of the existing canons in order that a rector may be guided by his own best judgment in parish administration in cases where the exact extent of his authority is not fully defined. He will stress the importance of a more complete canonical protection for the clergy in the discharge of their office.

In many quarters it is felt that a rector of a parish should be permitted to invite ministers of other denominations to occupy his pulpit without the necessity of episcopal approval, and this proposal as preliminary to agitation for a change in the canons is expected to be developed during the course of the discussion on the paper.

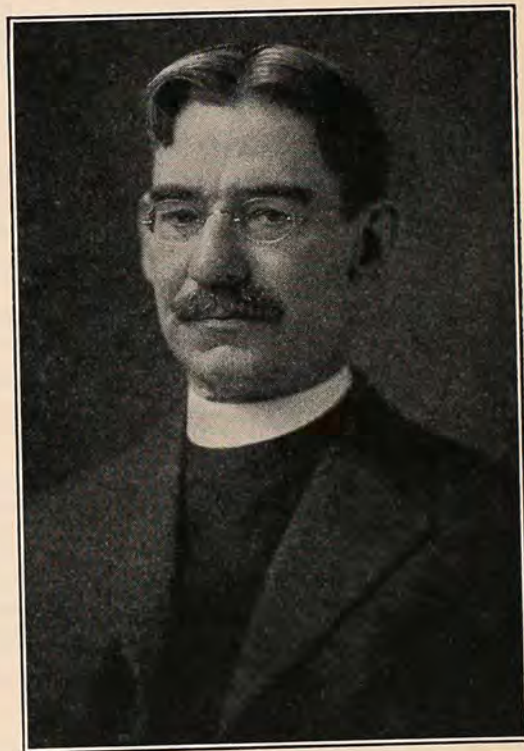
Dean Albert C. Knudson, of the Boston University School of Theology, will address the conference on Tuesday night on "Theism, Humanism, and Crisis Theology." Dean Knudson has recently published a book "The Doctrine of God," which generally is felt to be one of the most significant contributions to theological study that has been made on this side of the Atlantic. Dean Knudson is today the foremost exponent of the late Dr. Borden Parker Bowne's philosophy of Personalism. Dr. Bowne was a professor of philosophy at the Boston School for many years.

Speaking before the Sixth International Congress of Philosophy in 1926, held at Cambridge, Mass., Dr. Edgar S. Brightman, Dr. Bowne's successor, spoke of the significance of the philosophical school he founded, and said, "The religious leadership of the last two generations owes most to him. Eminent clergymen and scholars such as Bishop Francis J. McConnell, of the Methodist Episcopal Church; Dr. Lynn Harold Hough, Dr. S. Parkes Cadman, Charles E. Jefferson, Harry Emerson Fosdick, Dean Charles E. Brown, and others acknowledge their indebtedness to Bowne. William James called him wonderfully able. Eucken called him distinctively America's foremost philosopher. J. Cook Wilson, of Cambridge, England, regarded him as the most important of modern American philosophers. The founding of the 'Personalist,' a quarterly review in 1920, was a notable recognition of Bowne's influence." Dean Knudson is the author of "The Old Testament Problems," "Beacon Lights of Prophecy," "The Religious Teaching of the Old Testament," "The Prophetic Movement in Israel," "Present Tendencies in Religious Thought," "The Philosophy of Personalism," in addition to his most recent book on the doctrine of God.

"Christian Ethics and Modern Business" is the subject of the opening

paper of the Conference which Dr. Norman B. Nash, of the Cambridge Theological Seminary, will read. "Marriage: Its Social Purpose and Spiritual Function," is the subject of a paper by the Rev. Dr. Lester Leake Riley, Rector of Zion Church, Douglaston, Long Island. The Rev. Dr. Alexander G. Cummins, of Poughkeepsie, secretary and treasurer of the Protestant Episcopal Church League, will read a paper on "How Shall We Relate Our Loyalties?" in which he is expected to address himself to the episode in which Bishop Manning figured when the Christian Unity Conference planned to meet in a Church of his Diocese.

The papers to be read this year will follow in worthy succession those of past years when the Rev. Dr. Robert Norwood, the Hon. George W. Wickersham, the Rev. Dr. Howard Melish, Canon H. Adye Prichard, the Rev. Takaharu Takamatsu, Professor Earl E. Sperry, of Syracuse, New York, the Rev. Dr. James A. Muller, of Cambridge, the Rev. Dr. Henry Sloane Coffin, the late Rt. Rev. Herbert Shipman, suffragan bishop of the Diocese of New York; the Rev. Dr. Beverley D. Tucker, the Rev. Wilbur L. Caswell, and Dr. Woodbridge Riley, of Vassar College, among others, were Conference leaders.



REV. DR. CARL E. GRAMMER,
Rector of St. Stephen's Church,
Philadelphia.

Although programs have been mailed in advance to attendants in previous years, all liberal clergymen who are in sympathy with the aims of the Septuagesima Conference are invited to the sessions and to enroll as members. The

registration fee is one dollar, which may be mailed in advance to the secretary, the Rev. Dr. Robert Oliver Kevin, 19 South Tenth street, Philadelphia, or paid when the conference convenes. Members are the guests of St. Stephen's at a luncheon in the Community House of the Church on Wednesday. Attendants from other dioceses may have entertainment at one of the city's leading hotels as guests of the conference if they have no friends in the city with whom they can stay over Tuesday night and wish hospitality. Arrangements for hospitality and attendance at the luncheon must be made several days in advance of the conference with the secretary. Discussion on the floor of the papers will be limited to those who are registered attendants of the Conference and who are in sympathy with its liberal aims.

The complete program of the conference is as follows:

PROGRAM

TUESDAY, FEBRUARY 3rd—In the Church

3.00 P. M.—Opening Service.

3.30 P. M. — *"Christian Ethics and Modern Business."*

Papers by the Rev. Dr. Norman B. Nash, Cambridge Theological Seminary.

S. Davis Wilson, Deputy Comptroller of Philadelphia.

8.00 P. M.—*"Theism, Humanism and Crisis Theology."*

Rev. Dr. Albert C. Knudson, Dean of the Boston University School of Theology.

WEDNESDAY, FEBRUARY 4th—In the Church

10.00 A. M.—*"Marriage: Its Social Purpose and Spiritual Function."*

The Rev. Lester Leake Riley, Rector Zion Church, Douglaston, Long Island.

11.00 A. M.—*"How Shall We Relate Our Loyalties?"*

Rev. Alexander G. Cummins, D.D., Poughkeepsie, N. Y.

12.30 P. M.—*Devotional Service.*

Sermon by the Rev. Dr. Robert Norwood, Rector of St. Bartholomew's, New York City.

In the Community House

1.15 P. M.—Luncheon will be served for registered attendants, essayists and speakers as guests of the Conference and St. Stephen's Church. Please indicate when you register if you will attend the Luncheon.

2.00 P. M.—*"Some Needed Changes in Our Canons and Customs."*

Rev. Carl E. Grammer, S.T.D., Rector St. Stephen's Church.

DEATHS AMONG CLERGY

WILLIAM FRANCIS AYER, Chaplain of Christ Church Hospital, died on December 27, 1930, at the Episcopal Hospital in the seventy-sixth year of his age. He was born at Portland, Maine, in 1855, graduating from Bowdoin College and from the Divinity School in Philadelphia in 1888. He was made Deacon the same year and ordained to the Priesthood in 1889, both by Bishop Whitaker. In 1886 he organized the Memorial Chapel of the Holy Communion, presented to the Church of the Holy Apostles by Mr. George C. Thomas, as a thank-offering, remaining there as Vicar until 1906, when he became Chaplain of the Episcopal Hospital, where he served for twenty years. In 1926 he accepted the appointment as Chaplain of Christ Church Hospital. The Burial Service was held in the Chapel of the Episcopal Hospital, on December 31, conducted by the Bishop of the Diocese, assisted by the Chaplain, the Rev. Joseph Manual, when about thirty of the Clergy and a large congregation were present, interment being at Mt. Moriah Cemetery.

CHARLES FORREST SCOTFIELD, a retired priest of this Diocese, died in Phoenix, Arizona, on January 3, 1931. In 1916 he was transferred to this Diocese from Dallas to become Priest-in-charge of St. Mary's Church, Warwick, and of St. Andrew's Church, West Vincent, where he remained for four years. In 1921 he became Locum Tenens at the Church of the Atonement, Morton, and in charge also of St. James' Mission, Prospect Park, leaving after a few months to become Rector of St. James' Church, Perkiomen. In 1925 he became also Priest-in-charge of Epiphany Mission, Royersford. His health failed in 1929 and he was forced to resign all active work. The Burial Services were conducted by the Bishop Coadjutor at St. Mary's Church, Warwick, on Monday, January 12, interment being at St. James' Church, Perkiomen.

JACOB LE ROY, Rector Emeritus of the Church of St. Martin-in-the-Fields, died at his home in Chestnut Hill, on January 6, 1931, in the eighty-first year of his age. He was born in Hartford, Connecticut, on April 6, 1850, receiving his early education at the Episcopal Academy, Chester. He graduated from Trinity College in 1869, and from the Berkeley Divinity School in 1872. He was made Deacon that same year by Bishop Williams and ordained to the Priesthood in 1874 by Bishop Niles. From 1872 to 1875 he was in charge of St. Mark's Church, Ashland, New Hampshire; from 1875 to 1885, Rector of the Church of the Good Shepherd at Nashua; from 1885 to 1889, Rector of Zion Church, Greensburgh, New York, coming to this Diocese in the latter year as Rector of

St. Martin's Church. After thirty years in that Parish his health commenced to fail and he was elected Rector Emeritus. He was Dean of the Convocation of Germantown from 1900 to 1919 and served in many other positions during his long Rectorship. The Burial Services were conducted by the Bishop and the Rector of the Church, on January 4, interment being at Hartford, Conn.

ALFRED JAMES POLLOCK MCCLURE, a retired priest of this Diocese died at his home in Ventnor, New Jersey, on December 2, 1930, in the seventy-seventh year of his age. He was born in Bloomsburg, Pennsylvania, in 1854, graduating from Princeton College, in 1879. He was made Deacon by Bishop Stevens in 1885, and ordained to the Priesthood in 1887 by Bishop Whitehead. In 1885 he was Assistant Minister at the Church of the Mediator; in 1886 Chaplain of the Episcopal Hospital; from 1887 to 1893, Assistant Minister at the Church of the Holy Trinity; and Rector of All Hallows' Church, Wyncote, from 1893 to 1900. In the latter year he became Treasurer of the General Clergy Relief Fund, which he developed very considerably, resigning in 1917 when the Fund was taken over by the Church Pension Fund. Shortly after this he founded St. Leonard's School in Ventnor, New Jersey, and became Headmaster. The Burial Service was held at Trinity Church, Princeton, New Jersey, on December 4.

JOHN FREDERICK SCHUNCK, a Non-Parochial Priest of this Diocese, died in Baltimore, Maryland, on January 16, 1931, in the sixty-third year of his age. He was killed by an automobile while crossing the street. He was born in Baltimore on December 22, 1868, graduating from Johns Hopkins University in 1897 and from the Divinity School in Philadelphia in 1901. He was made Deacon by Bishop Satterlee that same year and ordained to the Priesthood the year following. From 1901 to 1916 he was Priest in charge at Saint Peter's Church, Weldon, Pennsylvania. During the next few years he was engaged in Red Cross Work, serving as Captain of the American Red Cross, Pennsylvania Division, in France from 1918 to 1922. For the last five years he has been Welfare Worker in the Maryland State Penitentiary at Baltimore and assisting at the Pro-Cathedral of The Incarnation.

Bishop Creighton recently conducted the first religious service which the foreign colony at Guadalajara, Mexico, has had in ten years. The congregation was so large that two services were necessary to administer to all who attended.

News Notes from the Young People's Fellowships

"The House Next Door," by J. Hartley Manners, it has been definitely decided, will be given, February 12, at the Irvine Auditorium, West Philadelphia, and February 13, at the Houston Post Hall, Germantown.

Those who have attended the Diocesan Fellowship plays in the past know the high calibre of the plays and the acting. Under the able direction of Rev. Edward McCance, of Minersville, this promises to be the best so far.

The proceeds of the play are to go to the Iolani School at Honolulu, Hawaii, which is badly in need of funds to pay off the mortgage on property recently purchased and for new equipment. This is the only Church school in Honolulu and does a great work among the inhabitants no matter what their nationality or creed, training leaders both for Hawaii and the Orient.

The Young People's Fellowship, Convocation of Norristown, is having a Corporate Communion at 8 A. M., Sunday, February 8, in St. Thomas' Church, Whitmarsh. A breakfast is to be served afterward.

On February 22 there will be a meeting of all the Fellowships in the Convocation at 6.30 P. M., in the Church of Our Saviour, Jenkintown. The speaker will be one of the members of the Christian Association at the University of Pennsylvania, who will tell of religion as he sees it in the University.

Discussions of Fellowship problems and ways of overcoming them are held at the Presidents' meeting of the Young People's Fellowship, Convocation of West Philadelphia-Chester once a month under the leadership of some person familiar with young people's work.

Rev. John Roak, who is one of the members of the Commission on Young People, for the Diocese, led the discussion held in January, and the next meeting, February 5, will be in charge of Rev. John E. Hill, who is also a member of the Commission.

These meetings have been very successful and the various presidents feel that they are a real help in conducting meetings and keeping interest alive.

A banquet was held at the Holy Trinity Memorial Chapel, January 23, by the Young People's Fellowship. The guest speaker was the Rev. Vincent A. Bennett, formerly assistant at Holy Trinity Church, and active in Young People's work in this Diocese. Mr. Bennett spoke of the Fellowship movement in Milton, Mass., where he now

has a church, and emphasized the high ideals for which our Fellowships stand.

St. John's Church, Norristown, has challenged all Fellowships in the Diocese to a boxing contest. St. John's has a promising boxing team and are anxious to try out their skill. Should any Fellowship wish to accept the challenge, the meeting can be arranged by getting in touch with Mr. Charles Wood, 1737 S. Yewdell Street, who is in charge of inter-fellowship athletics.

After the basketball season closes in March, the Commission on Young People plan to have several tournaments including golf, tennis and swimming. Get out our racquets and clubs and start practicing!

A card party for the benefit of the poor and unemployed in Germantown, was held Tuesday evening, January 13, at the Women's Club of Germantown, by the Young People's Fellowship, Convocation of Germantown. The proceeds of this affair will go towards a coal fund to be administered by the local rectors.

Two new Fellowships have been admitted to the Convocation—Holy Innocents, Tacony, and St. Bartholomew's, Wissinoming.

Members of the Young People's Fellowship at St. Thomas', Whitmarsh, took all the parts in the play given at the Church School Christmas party in the Monday after Christmas. The play was "Joy to the World," which had been written by Miss Mary Simm's class in Religious Drama at the 1929-30 session of the Normal School.

The Church News of the Diocese of Pennsylvania

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Several young men from the Christian Association of the University of Pennsylvania are going to speak before meetings of the young people in this diocese in order to show from personal experience and observation the part religion plays in college life.

The subjects discussed by these young men are of immense interest and value to young people. Rev. John R. ("Jack") Hart, Jr., who is the leader of the Christian Association, said, "They will talk on why they believe as they do; how religion is regarded by the young men at the University, and the moral and religious life among University athletes."

Those who have volunteered to give their message are outstanding figures at the University. Llewellyn Harper, of Cleveland, Ohio, was Chairman of the Vestry last year at the Chapel of the Transfiguration, 34th and Woodland Avenue, and has played football on the 'Varsity.

Perry Oliver is at present Chairman of the Vestry of the Chapel of the Transfiguration and President of the Christian Association.

One of the speakers is Chinese, Sidney Yang, of Shanghai, a Senior at the Wharton School, who was converted to Christianity after coming to the United States.

Another is Henry B. Brown, Jr., Hartford, Conn., a member of the honorary engineering fraternity and a leader in dramatics of the engineering school, who had the great honor of being elected to the faculty in his Senior Year.

John Olsen, who played right tackle on Penn's football team this past season, is in a good position to talk concerning the attitude of college athletes towards religion.

By these talks, "Jack" Hart hopes to bring about a closer relation between the young people at the University and those in different churches. Any organization desiring to have one of these young men speak at a meeting should get in touch with Mr. Hart, as he is arranging the schedule.

ORGANIZE CUB SCOUT TROUP AT AMBLER

A Cub Scout Troop (boys 9-12 years) has recently been organized to meet at Trinity Memorial Church, Ambler. Rev. Wm. Filler Lutz, Rector. Twenty-one boys and four helpers are enrolled. The regular Scout Troop numbers, eighteen boys and three assistants. The work among the young people is in an excellent condition.

The Church News

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LENT 1931

To most of us Lent is a time for examination and amendment of our own inner lives. The sins that are discovered and repented are private rather than public, the virtues that are desired and cultivated are individual rather than corporate. There is seldom any thought, much less sorrow, for the sins of the group or the nation to which we belong and in whose guilt we must share.

Yet evidently sorrow for corporate sin is also an essential part of our Lenten obligation, for the Epistle for Ash Wednesday, which strikes the note for all of Lent, is an appeal of the prophet Joel to the Jews as a people to repent of their national as well as their individual sins.

Perhaps the adversity into which the sin of man has plunged the country will have this sweet use that it will make this Lent a period of real corporate penitence for corporate sin. After the manner of Joel, let the priests, the ministers of the Lord, call upon the people of America to repent their sin of omission in neglecting to prepare for the rainy day of unemployment, and in failing so lamentably to provide an equitable distribution of this world's goods that some have too much while others are starving. What blunders we have been in our stewardship of the Lord's bounty! As a nation we have been guilty too often of the deadly sin of not thinking. Clergy and laity alike have put their trust in money, and spent their energies, not in seeking first the Kingdom of God, but in a mad pursuit of paper profits. Bishop Cannon is not the only clergyman who has cared too much for the things of the world: he only had the misfortune to have powerful enemies. Acquisitiveness has been our moving spirit; Mammon has ruled over us, and we have bowed down to a calf of gold. Turn ye unto the Lord your God, America!

ECCLESIASTICAL ART IN PHILADELPHIA

Very few people in the Diocese know that Philadelphia is the home of many men and women whom the Old Testament would call "most cunning workers" in the ecclesiastical arts. This is true not only of our architects, whose monuments, like Sir Christopher Wren's, are all about us, but also of those less fortunate artists whose creations are usually hidden within a building and seen only by those who enter to worship. These workmen, though unhonored and unsung, are the spiritual descendants of Tubal Cain and in the orthodox, apostolical succession from that inspired workman-artist Bezaleel, who in the thirty-first chapter of Exodus is said to have been commissioned to make the Tabernacle, and to have been filled by God with the Holy Spirit "to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, and in carving of wood, to work in all manner of workmanship."

They are the carvers of wood who adorn choir-stalls, and altars and reredoses; the stone-workers who execute intricate patterns in mosaic and tile; the glass-workers who perpetuate in eternal light the memory of the saints; the sculptors whose God-like fingers make the dead marble live and breathe; the iron and brass-workers who bring to even the making of a knob or a hinge the imagination of the artist and the patience of the craftsman; and not least of all the devoted needlewomen of our Altar Guilds who elevate the labor of fashioning vestments and decorating hangings to an art, and in whose hands the humble needle performs wonders like the brush of a painter.

One need only go with his eyes open through our newer churches to see how many and varied are the crafts that have their home in this Diocese, and how skilful our craftsmen and artists are. Nor is that all that such a journey will disclose. It is certain that every observer will be astonished by the strides that have been made in the last few years in the development and perfection of these arts. Even he who runs may read the story of the improvement in architecture: churches built today are almost invariably more beautiful and artistic than those of a generation ago. And if one walks slowly instead of running he will see that in the other arts also there has been a corresponding advance in the appreciation and creation of beautiful objects.

In such a building, for example, as the Riverside Church in New York, some of whose windows have recently been made in Philadelphia, the glass is so much more beautiful than that which "adorns" most churches built a generation ago that we wonder why we have tolerated the ugly windows of that hodge-podge period of architecture so long. Cromwell had a peculiar official whose duty it was to travel around

the country with his assistants smashing stained-glass windows in churches. Such a gentleman would not be an unmixed evil if he were revived and let loose in some of our dingy old buildings, whose windows, like Pope's paintings, are not "the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth." That, as Pope said, is a Christian consolation—they don't break the second commandment, no matter what canons of beauty they may shatter.

We gladly pay this grateful tribute to the ecclesiastical artists and craftsmen of Philadelphia. Literally they are doing for our churches what Isaiah prophesied of old, for "they have brought the fir tree, and the pine tree, and the box tree together, to beautify the place of God's sanctuary and to make the place of his feet glorious."

SOLOMON WAS RIGHT

We like this age: it is a good time to be alive, in spite of unemployment, prohibition arguments, racketeering, bootlegging, boys who say "O. K. Baby," and many lesser evils. We were rather proud even of its habits because we supposed they were unique until we read with a shock an old diary recently unearthed in England in which a good lady during the reign of William and Mary wrote down this description of her travels through Devonshire on a side-saddle: "I was much pleased with my supper, though not with the custome of the country which is a universall smoaking. Both men and women and children have all their pipes in their mouths and soe sit around the fire smoaking which was not delightful to me."

Solomon *was* right. There is nothing new under the sun.

By-Products of Religious Education

By THE REV. FREDERICK E. SEYMOUR

The Church is supported by Religious Education!

Many persons consider Religious Education a liability, a part of overhead expense the wisdom of which is sometimes questioned.

But without Religious Education the work of the Church would be very seriously handicapped if not completely suspended.

While the "Gospel is free" it does take money to tell people about it—especially in distant lands.

This phase of the Church's work is usually called Missions—fundamentally it is Religious Education. The methods used in propagating the Gospel are educational. The content of the message is Christian religion.

To arouse people's interest in the work of the Church so that funds for its continuance and extension will be provided is chiefly the work of the Field Department. Fundamentally, however, it is Religious Education. The methods used are educational. The content is such information about the field as will reveal the need of the Christian Gospel.

So one might review the various departments into which modern church work is classified and the same conclusion would be drawn—that the basic method needed is *Religious Education*—at any rate in its informational aspect.

For information is essential even in the modern progressive education. Without information experience and problems cannot be interpreted and solved. So we repeat the Church is supported by Religious Education.

More specifically, and for purposes of organization, probably the sphere of Religious Education is confined, at least

in the public mind, to children and young people, and to the more devotional aspects of the subject.

Even granted that—it is generally recognized that devotion to God can only be truly genuine and adequate as it affects our relations to others. This position is quite definitely taken by the First Epistle of St. John.

An educational epigram, by some regarded as obsolescent—"No impression without expression," is still valid as far as its application to the Christian religion is concerned.

So, in the "restricted area" of Religious Education, as implied by the organization of the National Council and the various Dioceses and Parishes in the Church, it is inevitable that the religious experiences through which the children of the Church pass, under the guidance of the leaders, should take tangible form in service to others, as well as the less easily measured result, "growth in grace."

Money is a convenient medium by which the children's religious life may be expressed. It provides vicarious service by personal sacrifice or giving.

It is, however, a by-product produced in the fashioning of a Christlike life.

Members of the Church School in great numbers contribute to the general support of the Church through weekly and special offerings in Church and Church School.

In addition to this regular support, the Church Schools have four national offerings by means of which the children contribute to the Church work—outside their own parishes—over \$600,000 annually. This is approximately three-sevenths of the contributions from the entire Church.

The "Lenten Offering" exceeds half a million dollars each year which the Church Schools put "under the direction of the National Council"—applying on the quotas of the respective dioceses and parishes.

The "Little Helpers Offering," given largely by "pre-school age" children, contributes \$500 to the support of a bed in St. Agnes' Hospital, Raleigh, N. C., and \$5000 to the support of twenty-nine Kindergartens in Japan.

Both of these objects also "apply on the quota."

In addition the Little Helpers' Offering each year provides a Font for a church or a mission in the United States or abroad. This does not count on the parish quota.

"The Birthday Thank-Offering," paralleling the United Thank-Offering of the Woman's Auxiliary, is a triennial contribution from members of the Church School for some specified object *not* on the parish quota.

At the General Convention in Denver in September, 1931, the B. T. O. for this triennium will be presented, and is to be used for the erection of a Children's Ward of 16 beds in St. Luke's International Medical Center in Tokyo, Japan.

This offering, though less than twenty-five years old, contributed in 1922 \$8126 to work in Alaska, in 1925 \$22,426 to work in Liberia, and in 1928 \$34,153 to work in Mexico—a total of \$64,705.

The fourth offering is called the "Christmas Box." Its monetary value may be impossible to estimate, but its chief value is the development of

(Continued on page 208)

Decorating a Church for Christmas, Using only Conservation Materials

By MRS. CHARLES E. COXE

We are so accustomed to seeing our churches decorated at Christmas time with yards and yards of laurel ropes, big bunches and wreaths of holly, and wreaths of ground pine, that I confess my heart sank when our rector asked me this year to take over the church decorations (The Church of the Good Samaritan at Paoli, Pa.). As his request came immediately after I had asked him to refrain from using for Christmas decorations any materials on the taboo list of the Wild Flower Preservation Society, I could not refuse; although I knew well how limited my choice of materials would be. So I agreed, enlisted the services of a cousin who is a wonderful gardener and keenly interested in conservation, and we went to work. But I have confessed to our rector since Christmas that for the three Sundays following our conversation, I doubt if I heard one word of his sermons! I sat there in church measuring distances with my eye, trying out in my mind to think of schemes of decoration, trying to think of effective substitutes for laurel, holly and ground pine. It was not easy, but the results when finally accomplished brought evident satisfaction and praise that was most encouraging, and maybe it will help others if they know what we did.

The church has a main aisle and one side aisle, with a fair-sized Baptistry at the end of the latter, and many windows with deep window sills on both sides of the church.

We went to a nursery that makes a specialty of live trees, and ordered seven large spruce trees, each about five feet high, and thirteen smaller ones, all planted in green tubs, and they were supposedly living trees, but the big ones were not guaranteed. We stood the trees at the junctions of the aisles, on the Chancel steps, and in every space where they would show up well against the rough white plaster walls, and yet not interfere with the choir boys as they walked through the aisles. There was a crèche in the Baptistry, under a large painting, and two of the larger trees proved most effective on each side of the crèche.

On every pillar, five of which divided the main aisle from the side aisle, were placed bunches of spruce boughs on all four sides, the boughs facing both up and down, and held in place by a wire bound round at the foot of the capital, which wire was entirely hidden by sprigs of spruce. On all the window sills were large pots of Jerusalem cherries, the clay pots also covered with spruce branches. The poinsettias used

for decorating the Altar are given as a memorial each year, also two large wreaths that are hung on the pulpit and the lectern.

Large bunches of spruce boughs were hung on the walls between the windows. Altogether the decorating of the church along conservation lines did not prove difficult, and if one can judge by all the nice things that were said, it was indeed lovely and satisfactory to all who saw it.

As to the cost, not counting the decorations for the altar, pulpit and lectern, it came to Fifty-nine Dollars and Seventy-five cents (\$59.75), but next year it will be less. One of the members of the parish is going to raise all the Jerusalem cherries we shall need, which will save about Twenty-four Dollars.

The heavy work was all done by the gardener and the chauffeur of one of the parishioners, so we did not have to pay any bill for labor.

"All is of God that is, and is to be;
And God is good." Let this suffice
us still,
Resting in childlike thrust upon His
will
Who moves to His great ends un-
thwarted by the ill.

—Whittier.

REUNION OF CHRISTENDOM

To Editor of THE CHURCH NEWS:

Frequent requests have been received from many members of the former Anglican and Eastern Association for the reorganization of that society or the creation of a similar organization.

The obligations placed upon members of the Episcopal Church by the Lambeth Conference make it desirable that this request should be heeded at this time. Strong expressions of desires for Unity have been made by members of the Anglican and the several Eastern Churches. Unity cannot result from agreements made by Ecclesiastics. It must be the expression of the desire of the people. In order to create this the officers of the former Anglican and Eastern Association have asked the undersigned to act as an Organizing and Executive Secretary of the "Guild of the Epiphany" composed of members of the Episcopal and Eastern Churches as a means of creating friendship and better understanding between the several Churches.

As a primary step towards the promotion of the Guild it would be helpful if former members of the Anglican and Eastern Association and others interested in the Reunion of Christendom who are willing to co-operate in this project would send their names to

REV. BENJAMIN J. RUDDEROW,
Vicar of Holy Trinity Chapel,
2220 Spruce Street,
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January 14, 1931.

Announcing a new book of paramount interest to lovers of historic Philadelphia

★ BETSY ROSS

Quaker Rebel

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Direct Descendant of Betsy Ross

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Tablet in Memory of Betsy Ross Unveiled in Old Swedes' Church

A bronze tablet, commemorating the marriage of Betsy Ross, widow of John Ross, and maker of the first American Flag, was unveiled in Gloria Dei (Old Swedes') Church on Sunday afternoon, January 11th.

The tablet was presented by the Flag House Chapter of the Daughters of the American Revolution, and was placed at the right of the entrance to the church. It reads:

"To the Glory of God, and in memory of Betsy Ross, widow of John Ross, Maker of the First American Flag. Married in this Church to Captain Joseph Ashbourn, June 15, 1777. Erected by Flag House Chapter, Daughters of the American Revolution, January 11, 1931."

The tablet was unveiled by Donaldson Beale Cooper, Jr., aged two, son of Dr. and Mrs. Donaldson Beale Cooper, of 317 South 15th Street, and a great-great-great-grandnephew of Betsy Ross. The service was conducted by the Rev. John Lowry Hady, rector, and formal presentation was made by Miss Edna Randolph Worrell, regent of the Flag House Chapter, which was founded by relatives of Betsy Ross.

The little old brick church, which was built in 1700, was crowded for the ceremony. Many societies were represented, including the Daughters of the American Revolution, the Betsy Ross Memorial Association, the Pennsylvania Society, Sons of the Revolution, the Pennsylvania Historical Society and the Swedish Colonial Society. Colonel Henry O. Paxson, president of the Swedish Colonial Society, was present.

Edwin Satterthwaite Parry, a descendant of Betsy Ross, and author of the historical work, "Betsy Ross, Quaker Rebel," made the principal address at the service. It was he who discovered the actual record of the ceremony in the archives of Old Swedes' last year. A family tradition held that Betsy Ross, widow, and Captain Ashbourn had been married in that church, but previous quests for the record proved unavailing until Mr. Parry came upon it last May.

It was inscribed in the book of marriages for the year 1777 in the old-fashioned, pointed handwriting of the Rev. Andrew Goeranson, at that time minister of the church, who officiated at the marriage, as follows: "Joseph Ashbourn and Elizabeth Ross, June the 15th, by license." The two "ss" in the name "Ross" were fashioned according to the old time hand writing, making them look like "ff", which is one reason why the record had not been brought to light sooner.

For years, Betsy Ross has been identified with Christ Church, owing to the fact that she occupied a pew there for several years as the wife of Lieutenant John Ross. After being widowed from Lieut. Ross by a gunpowder explosion, she married Capt. Ashbourn, and as Mrs. Ashbourn attended services in Old Swedes' Church.

Mr. Parry told the congregation at the unveiling that at the time of her second marriage, Betsy was twenty-five years old. She went to the altar with a proud heart, Mr. Parry declared, for the day before the wedding, on June 14, 1777, the Continental Congress, in session in the State House in Chestnut Street, officially approved of the emblem she had fashioned in June the year before as the Flag of the United States.

He also told of Joseph Ashbourn's courtship, which, he said, was one of long standing.

"He had known Betsy in the days of his boyhood," Mr. Parry declared, "when she went to the Friends' meeting with her parents, Samuel and Rebecca Griscom. But Captain Ashbourn had stepped aside when the beautiful Quaker girl had given her heart to young John Ross, son of an Episcopal clergyman."

"Fate, however, played into Ashbourn's hands. Betsy had been quickly widowed by the war, and the determined young sea captain resumed his attentions—and with what success, the marriage records testify. He was then twenty-six and Betsy one year his junior."

"Why did they select Old Swedes' Church for the ceremony? We do not know. But in those days, this little country church in the woods of Wicaco, as the Indians called the Southwark district, was a favorite destination for summer rambles—particularly on the Lord's Day. Many came by water also. During the services, invariably a flotilla of boats could be seen anchored out in the Delaware."

"Along the highways leading down from the city were fenced-in gardens and the homes of well-to-do Philadelphians, and June was the month of roses, when the gardens and hedgerows were in full bloom. So, having decided on June, what more natural than that Betsy and Captain Ashbourn should steal away from war-ridden Philadelphia and repair to the picturesque shrine of Old Swedes' for their marriage?"

Captain and Betsy Ashbourn had hardly taken up their home in the now famous Arch Street house before the

British Army seized the city. They were then separated, and the young wife never saw her husband again. He was captured as a privateer and died in an English prison.

Both Lieut. John Ross, her first husband, and Capt. Joseph Ashbourn, her second husband, gave their lives in the cause of the Revolution. She was married a third time to another Philadelphia sea captain, John Claypool, who brought the word to her of Captain Ashbourn's death in Mill Prison, England, where they had been prisoners of war after their capture on the high seas.

Old Swedes' Church has had a very unique history. Built in 1700 by Swedes, who had settled along the Delaware south of Philadelphia before the arrival of William Penn, it was at first in charge of pastors sent from Sweden, who were members of the Swedish National, or Lutheran Church. It remained under Lutheran jurisdiction until 1831, when on account of the changing neighborhood, it was taken over by the Episcopal Church, and is now one of our historic shrines.

ELEANOR ROBERTS HOWES.

LEADERS IN RELIGIOUS EDUCATION TO MEET HERE

At the Church Training and Deaconess School, 708 Spruce street, Directors of Religious Education from the Province of Washington will assemble for a three-day conference, from February 10 to 12, inclusive.

It is the first conference of its kind to be held within this Province, and has been planned under the auspices of the Rev. Edwin R. Carter, D.D., Petersburg, Va., chairman of the Committee on Education of Adults, and the Rev. Frederick E. Seymour, who has been responsible for local arrangements.

Full-time workers in diocese and parish will meet in informal conferences each day, at which, after an address on Personal Religion, such topics as Worship, Administration, Curriculum and Applied Christianity will be discussed. On Thursday morning, February 12, the Conference members will join with the students of the C. T. & D. S. in the Quiet Hour, to be led by the Rev. Thomas Burgess, D.D., and in the evening they will attend the Diocesan Normal School and be its guests.

The Diocese of Alabama is celebrating its hundredth anniversary

Our Student Work at Cheyney Training School and at Lincoln University

These two institutions of higher learning are receiving spiritual ministrations through the colored clergy of our Diocese. The response on the part of the students of both places is very encouraging.

The Cheyney Training School for Teachers, originally the Institute for Colored Youth until 1913, and now in its forty-third year of existence, is one of fourteen teacher-training centres devoted to training teachers for the public schools of our Commonwealth. It studies carefully the problems of the Negro teacher, and all applicants for training there must be sufficiently mature to have an intelligent appreciation of the condition of the Negro Race in America and must be earnestly desirous of serving in the public schools the cause of the education of the Negro and of interracial goodwill and co-operation. The school is undenominational, and its Principal, Dr. Leslie Pinckney Hill, a Harvard graduate, is appreciative of our Church work there, and is well known in the field of Negro literature.

Archdeacon Phillips has been going to Cheyney Institute ever since November 13, 1914—at first four or five times a year, but now a monthly visit is made there by him. He goes in time each Sunday morning for the Sunday School hour, and meets with the Senior Class of the School which is led by the Principal. He gives a brief address to the students after the class session. The entire school then assembles in the Chapel and an appointed student leads in the opening devotions. The Scripture lesson and another address are taken by the Archdeacon. There fol-

lows a brief intermission after this, and then a Celebration of the Holy Communion follows. At the last celebration (and the students yearn for these services) about forty of the students and faculty members received their communions, and of these ten were members of our Church.

Later in the afternoon, Dr. Phillips confers with individual students who may wish to confer with him before he leaves. Sometimes he remains the whole day, especially if there is an interesting program on Sunday evening. No other clergyman, unless invited, visits this institution. There are occasions when the Episcopal students go from Cheyney to West Chester, and worship at the Chapel of the Ascension.

Lincoln University

This collegiate training centre, located in Chester County, 46 miles southeast of Philadelphia, is still under the Presbyterian Church, and its purpose is to communicate a liberal and Christian education to worthy young men who may become leaders of colored people. It is not coeducational, and its President is the Rev. Dr. William Hallock Johnson.

Each college year some of the colored clergy of our Diocese—the Revs. Messrs. J. R. Logan, D.D., E. C. Young, D.D., E. Sydnor Thomas, A. C. Moore and C. E. Mills have taken their turns monthly in going up to the University on Thursday afternoons. After his arrival he is domiciled in dormitory quarters or in the home of one member of the faculty. After supper the visiting clergyman confers with as many young men of the Episcopal Church as he can

see. They come from many states of the Union, from the various islands of the West Indies, from remote Nigeria, Liberia, and one from India whom the writer found that they called "Gandhi." There are over twenty-five young men there this year who are communicants of our Church, and all of these, along with others of the Baptist, A. M. E., A. M. E. Z., Presbyterian, Wesleyan, and Methodist denominations, attend an early Celebration of the Holy Communion on the next morning, Friday, at 6.00 A. M. Many a time twenty or twenty-five will be present at this monthly service. At the later University Chapel service at 8.30 A. M., our visiting clergyman is often invited to join in the brief devotions in the Chapel. Three young men are now studying and will later proceed in their preparations for our Ministry, and two others are sons of ministers of our Church. The members of the Faculty speak highly of our young men and of their standing there, and they commend us highly for reaching and ministering to our students and to those of other denominational affiliations. Three present undergraduates of the Philadelphia Divinity School, one at the General Theological Seminary and one at the Bishop Payne Divinity School, are graduates of Lincoln University.

The writer would suggest that our Diocese make provisions for more frequent contacts and services for these young men who wish them—possibly a fortnightly visitation, and that an Episcopal Students' Club be formed out of the present nucleus of our students there.

E. C. Y.

FREE AND OPEN CHURCH ASSOCIATION HOLDS ITS ANNUAL MEETING

The Annual Meeting of the Free and Open Church Association was held at the Church House, on the afternoon of December 30, with Mr. A. D. Parker, the president, in the Chair.

The General Secretary, the Rev. Dr. John A. Goodfellow, read the Annual Report of the Association which states that there are now only 413 churches in our Communion which rent pews. In 40 Dioceses no pews are rented, and there are only three rented in our Missionary Jurisdictions.

Nominations for officers to serve the ensuing year resulted in the election of Mr. A. D. Parker as president, Rev. Dr.

W. George W. Anthony as vice-president, the Rev. Dr. John A. Goodfellow as general secretary, and Mr. William I. Rutter, Jr., as treasurer.

All members of the Board of Council who served during the year were re-elected.

Mr. Rutter, the treasurer, was unable to be present on account of sickness, but he will soon send a financial report for the year which will be printed with the Annual Report of the Association.

The Committee which had been appointed at the last stated meeting of the Board of Council to prepare a memorial to the next General Convention in reference to the success of the Association reported progress.

On motion 500 copies of the Annual Report were ordered to be printed.

The Secretary was requested to send a letter of sympathy to Mr. Rutter in his illness, and with the hope that he may soon recover his health and have a happy New Year of many other blessings.

At a meeting of the Vestry of St. Mary's Church, Warwick, Mr. I. D. Chrisman was elected treasurer of St. Mary's Church, to succeed Mr. Thomas H. Filman, who has faithfully served St. Mary's in that capacity for over twenty years.

February 11 is an anniversary observed each year by the Japanese Church, being the day of the meeting in Osaka of the first synod of that Church, in 1887.

Our Prayer Book—Its Language

By REV. HENRY STUART PAYNTER

[This is the third in the series of short articles on the Prayer Book written by Mr. Paynter for THE CHURCH NEWS. The second article appeared in the January issue.—Ed.]

One of the outstanding reasons for the existence of the Book of Common Prayer was the desire, at the time of the Reformation, to render the services in the language which the people of England used and understood. The old service books were in Latin, and when the people attended service in Church they usually stood by unable to take any intelligent part in the worship conducted in a language which they did not know. A number of "primers" containing the most familiar portions of the service, such as the Lord's Prayer, Creed, Litany, and the Ten Commandments in English had been available before the publication of the Prayer Book; but such provision was felt to be inadequate. There was a demand that everything in the services should be in such a language as should be most plain for the understanding both of the readers and hearers.

It should be remembered that prayers in Latin were not always the hindrance to personal devotion that they were in the time of the reformation. For a long time Christian worship was conducted in Greek. Latin was first adopted because it was the spoken language of the West. Jerome's "Vulgate" was the name given to the Latin version of the Bible, because it was the Bible translated into the language of the common people. As time went on, and the newly formed nations of Europe came to speak their own diverse languages, Latin was forgotten, and became only the tongue of the learned. In England the change indicated in the Prayer Book was chiefly a change of language, as every care was taken to preserve ancient customs and practices.

The English used in the Book of Common Prayer comes from the most glorious age of our mother tongue. When we come into the House of God to offer our praises and prayers to Him, it is most fit-

ting that the language in which we express ourselves should represent the purest and most dignified form. The King James version of the Bible and the Book of Common Prayer have done much for the preservation of pure English as it has come to us from the golden age of English literature.

Our Prayer Book gives us the tremendous advantage of worshiping through the medium of the best that our language affords. The congregation is not dependent upon the memory, or fluency, or health, or varying moods of the Minister who conducts the service. There is always the inspiration of worshiping with a language which is appropriate for sustaining an atmosphere of devotion. We can pour out our souls to God in carefully digested and beautifully expressed prayers and praises, the product of ages of piety, such as no individual, however gifted or cultivated, could hope to rival on the spur of the moment.

Since its language is old, the Prayer Book should be constantly and closely studied. Some of its words and phrases have passed out of common use or become obscure in meaning. Our very familiarity with the phraseology may easily tend to conceal the extent of our ignorance of its true meaning. We come to be familiar with Prayer Book expressions in childhood, long before we are capable of understanding. The wrong or imperfect impressions received in youth may easily follow us into after life. People make a great mistake and lose much of the richness of the Prayer Book who are content with a limited knowledge of our book of worship which merely enables them readily to find the places and follow the services.

Because it is such a vast spiritual treasury, made of words that are very old, the Prayer Book is best honored by study. The way to show our loyalty and devotion to it is to examine it and use it intelligently. Just as a Bible is not for the purpose of ornament, to be put away and kept clean, but for use; so we honor our Prayer Book by striving to learn the meaning of its beautiful language. Let us make it our very own possession, and it will serve us faithfully in time of need.

CHILDREN OF DIOCESE

PRESENT \$1600 TO BISHOP

At the Annual Devotional Service, held in St. Ambrose Mission on January 10, 1931, the children of the Diocese presented to the Bishop over \$1600 as their Advent and Bishop's Bricks Fund Offering, to be used for St. Matthew's Mission on the Roosevelt Boulevard.

Bishop Garland, who spoke to the children, announced that the name of

this mission would be known in the near future as the Church of the Messiah.

The service, specially prepared for the occasion, was enthusiastic and hearty. Many children told their rectors and teachers afterwards: "I liked that service"; "Gee, that was a swell service yesterday"; "That was a nice kind of service."

The clergy officiating were the Bishop; the Priest-in-charge of St. Ambrose, the Rev. F. B. Halsey; the Priest-

in-charge of St. Matthew's, the Rev. W. O. Roome; the Rev. F. E. Seymour, Diocesan Director of Religious Education.

When the service was over the Bishop of the Diocese greeted each one personally as he or she left the church building to go to the Parish House, where were seen the results of the offering which had been made by them last year, which helped in the building of the Parish House for St. Ambrose Mission.

The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

Making Progress

Two new outstanding features of our Woman's Auxiliary work have especially gladdened the hearts of the Executive Committee in the past month. One is the real step forward in the growth of Junior Woman's Auxiliary groups, as a result of a meeting with representative members of the Church Committee of the Junior League at Sweetbriar Mansion in Fairmount Park on January 14. Mrs. Dillard called this meeting and three officers of the Woman's Auxiliary spoke on different phases of their work. In Mrs. Woodward's absence, Mrs. Haines spoke of what the Auxiliary stands for and its need of younger women to follow as future officers and leaders. Mrs. J. Willis Martin presented opportunities and needs in the Diocese for younger women and asked especially for helpers in our Juvenile Court work, and three promptly volunteered. Mrs. Edward Ingersoll told the story of the "little blue box," and Mrs. Dillard then explained her plan for a strong Central City Branch of the Junior Woman's Auxiliary. This branch is not to be attached to any Parish, but will be connected by delegates with all the Committees, and will be a group who would supply speakers for Parishes where their Junior Woman's Auxiliary was composed of members who could not attend the meetings at the Church House. At the close of the addresses the Junior League voted to start such a branch and proceeded to the election of officers. Two of these were members of the League and two were outstanding young women not connected with the League. They were as follows:

President—Miss Louisa Phillips.

Vice-President—Mrs. John Kent Kane, Jr.

Secretary—Miss Murray McIlvaine Taylor.

Treasurer—Miss Averell Ross.

The heartiest good wishes of the officers of the Woman's Auxiliary go with their young colleagues.

The other new work which we have undertaken is the sewing for women who are seriously straightened through the unemployment situation. Garments are cut at the Supply Bureau—entirely distinct from the regular Box Work which is carried on by Mrs. Paul's Committee—and bundles are given to the forty women now on our list, to be sewed at home. Work is returned and given out every Monday, Wednesday and Friday between nine and four o'clock. Each bundle is made up to average \$2.50 for the making and so the maximum wage for any one worker is \$7.50 per week. Miss Dickson, our former Supply Department head, is in charge of this new work. Come in any of the days and see the sensible, pretty and well-made garments brought in, and hear from her some of the life histories that little by little these women tell her. The made garments are distributed between the various agencies that are handling clothing relief work, and the wages, which amount now to over \$150.00 a week, are paid by money sent in by our Parish Auxiliaries and interested individuals.

Miss Henrietta Washburn is treasurer for this Committee, and each time the balance in bank disappears, a providential check arrives from some unexpected source, and the work is kept going. The only limit to the number of those given work is the limit of our funds. Please remember, small contributions from the many are always the safest and soundest kind of support, as they stand for widespread interest. The gratitude and relief in the faces of those we are helping is beautiful to see.

K. W. H.

MISSIONARY MEETING OF THE WOMAN'S AUXILIARY

The Annual Missionary Meeting of the Woman's Auxiliary will be held this year on Monday, February 9, in St. James' Church, Twenty-second and Walnut streets. In order to make it possible for the number of younger women to attend who are employed during the day, the services this year will start with a short form of Evening Prayer at 6.15 o'clock, will be followed by a box supper in the Churchwomen's Club Rooms, 134 South Twenty-second street, and the main part of the meeting will start at 8.00 P. M. in

the Church. At this service we hope to have two or three missionary addresses by outstanding men of the Church, and due notice of these speakers will be sent as soon as possible. It is hoped that all women in the Diocese will make a special effort to be present at this evening meeting on February ninth.

SPEAKERS' BUREAU

The Rev. C. L. Pickens, of Hankow, China, will be in the Diocese from February 2 through the ninth, and appointments can be made by consulting

Miss Howland in the Woman's Auxiliary Office. Mrs. Henry Hunt, the wife of the head of Fort Valley School, Fort Valley, Georgia, will also be here for three days of that week, Monday, Tuesday, and Wednesday, and appointments may also be booked through Miss Howland.

Officers of the Women's Auxiliary and all Church women are reminded that the date of presentation of the United Thank-Offering for this triennium comes a month earlier than usual, on September 17th.

GIRLS' FRIENDLY SOCIETY

Calvary, Germantown Branch, Celebrates Its Fiftieth Birthday

On Monday evening, January 5, this Branch invited its members and friends to celebrate fifty years of the Girls' Friendly Society in the Diocese of Pennsylvania. In spite of exceedingly heavy rain a goodly number accepted the invitation, and enjoyed a most worthwhile evening. The Rector, Dr. Morris, extended the welcome of the Parish and several messages of regret were read including letters from the presiding Bishop Perry and the National President of the Girls' Friendly Society, Miss Margaret Lukens.



MISS ANNA DENNISTON,
Branch President, Calvary Church,
Germantown, G. F. S.

In the absence of the National President, Miss Florence L. Newbold, Executive Secretary of the Girls' Friendly Society came from New York to represent Miss Lukens. In her charming and inspiring manner, Miss Newbold asked that Calvary Branch look forward with her to their work in the future with the experience gained in the fifty years passed. She bade them look to their membership—which as no other Church Society does—combines the young candidate, the girl of the teen age and the older girl and woman; to invite and welcome the new member of the Parish and to look about in the community for the girl who needs the Girls' Friendly Society; to make their programs interesting and inclusive to members of many different interests; to cooperate with the community interests and needs. In closing Miss Newbold alluded to the wide scope of Friendly work beginning with the oldest Branch at St. Anne's, Lowell, Mass., passing to a very new Branch in New Hampshire, to the work in Japan, in the Great

Southwest, and in Porto Rico, concluding with the great Epiphany message of the Wise Men seeking the Babe in Bethlehem, the great cause and reason for it all.

Miss Mary Neilson, former Diocesan and National President, told of the great interest of the late Dr. DeWolf Perry and his determination to start the Girls' Friendly Society in Pennsylvania in spite of the objections of the Bishop; of the valuable work of Miss Sarah Watson, the first Branch President and of Miss Edith Hubbard and Miss Denniston, now Branch President. Addresses of congratulation and god-speed for the future were also made by Miss Margaret Maule, Diocesan President, and Mrs. I. P. Willits, Vice-President for the Germantown District.

Appropriate music and tableaux showing the Branch life in 1881, 1906 and 1930 were rendered by members of the Branch, interspersing the speeches. Presentations were made to three charter members who are still active in the Branch. Refreshments were served after the program, bringing to a close a very delightful and interesting program.

GIRLS' FRIENDLY VISIT
GRAPHIC SKETCH CLUB

On Saturday afternoon, January 17th, the G. F. S. enjoyed an unusual and delightful treat in a visit to the Graphic Sketch Club at 723 Catharine street. Mr. Samuel Fleisher, founder of the Club, graciously welcomed the G. F. S. and told of the inspiration to start his delightful enterprise and of its growth to the present splendidly equipped school of art. A tour of classrooms followed Mr. Fleisher's address and the visitors saw several classes in session. Founded several years ago, this art centre now enrolls 2000 students annually, who are given the best instruction obtainable at no cost whatever. If students are unable to purchase materials, a special fund provides even for this. Formerly one of our own churches, the Church of the Evangelists, has become the Sanctuary, filled with lovely things from all parts of the world, open every day for meditation and admiration to all who will tarry amid its treasures. The more than 100 visitors from many branches in the Diocese, voted the afternoon one of special delight and interest.

G. F. S. BASKETBALL LEAGUE

The schedules call for junior inter-Branch games each Saturday afternoon at 2.30 from January 10th to March 14th. Senior games at 8.30 each Monday evening from January 12th to March 9th. Detailed information may be obtained from Branch Presidents or from the G. F. S. Office at the Church House.

SECTIONAL CONFERENCE
OF GIRLS' FRIENDLY

On Monday, February 2d, St. Barnabas Church, West Philadelphia, was made the meeting place of a sectional conference of the Girls' Friendly Society. Some ten or twelve branches in the Convocations of West Philadelphia and Chester attended the supper and business meeting which followed immediately after. The later hours of the evening were spent in the enjoyment of a play presented by the young people of St. Barnabas Parish. It was George M. Cohan's "A Prince There Was."

On Sunday afternoon, March 8th, at 3 o'clock, there will be held in St. Barnabas Church a Convocational Service for the Young People's Fellowships of the Convocations of West Philadelphia and Chester. The various parts of the service will be taken by members of the Fellowship. A Young People's Choir will lead the singing. St. Barnabas is a large Church, but it is expected that its capacity will be fully taxed when the members of the several Fellowships attend this first Convocational Service.

SPECIAL DIOCESAN EVENT

Every G. F. S. member and all our friends are requested to note the date—*April 11th*. Place—Bellevue-Stratford Ballroom. Object, to raise funds for a fire escape, which must be placed on the Holiday House at Cape May. Complete details of the evening will be given in the March issue of the CHURCH NEWS. But be sure to mark your calendar for *April 11th!*

CONFIRMATIONS, DECEMBER
28 TO JANUARY 21, INCLUSIVE

Dec.

28. St. John, Chrysostom 5
31. St. Cyprian, Elmwood 3

Jan.

4. Trinity, Oxford 15
4. Trinity, Crescentville 7
4. St. Paul, Aramingo 11
4. Emmanuel, Kensington 9
4. Holy Trinity Chapel 9
7. Annunciation, Philadelphia .. 8
7. Christ, Franklinville 20
11. St. George, Venango, including 1 received 37
11. St. George, Richmond 31
11. St. Matthew, Oxford Circle .. 7
18. St. Paul, Chestnut Hill 40
18. St. Nathanael, Philadelphia, including 1 for Epiphany, Germantown 16
18. St. Bartholomew, Philadelphia 9
18. St. Mark, Frankford 22
21. St. Luke, Kensington, including 1 received 26
22. St. Andrew, Somerton 3



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New Editions of Some Church Music Publications

By HERBERT BOYCE SATCHER

The New Service Book. Edited by Gordon Hutchins. Boston. The Parish Choir. 1930.

The Hymnal. (Complete Form). New York. The Church Pension Fund. 1930.

Report of the Joint Commission on Church Music Appointed by the General Convention of 1919. Reprinted with an Appendix. Providence. St. Dunstan's College of Sacred Music. 1930.

Of the publications listed above, the Service Book is a new compilation, while the Hymnal and the Report have important additions and re-arrangements of material.

In 1894, the Rev. Dr. Charles L. Hutchins published *The Chant and Service Book*, which, like the Hutchins Hymnal, became the most widely used book of its kind in the Church. In 1924, shortly after Dr. Hutchins' death, his son, Mr. Gordon Hutchins, published a musical edition of *The New Hymnal*. So far, this and the authorized edition published by The Church Pension Fund are the only musical editions of the Hymnal. Now, Mr. Hutchins has compiled *The New Service Book*, presumably to take the place of the Hutchins *Chant and Service Book* of 1894. The book contains the Choral Service for Morning and Evening Prayer in both its Ferial and Festal forms, but without the wooden bar lines of the former book; the Choral Litany and Penitential Office; innumerable chants for the Canticles, and for the Psalms in the Occasional Offices; and a section of music for the Holy Communion, including three complete Communion Services—an unfortunate harmonization of Merbecke, Tours in F, and Parker in E.

The arrangement of the chants is extremely clear and simple. Each page is separated vertically into seven sections. There are two chants at the top of the page and two at the bottom (except in the case of *Te Deum* and *Benedicite*), with the words filled in between, so that all of the words are either under or over the notes to which they are to be sung. Double chants are read across both open pages. The pointing is neither the *New Hymnal* pointing adopted by the Church, nor is it the *Cathedral Psalter* pointing formerly in use. It may be an improvement of the former, but why add another variation? Fortunately the old accented syllables are no longer in evidence. Mr. Francis W.

Snow, the organist of Trinity Church, Boston, who collaborated with Mr. Hutchins, has these sensible words to say in his introduction: "Words sung in worship must be naturally and reverently uttered, each syllable distinct and clear, and each accent falling as it would fall when speaking the same words . . . Remember that the choral music of the Church always has been, and still is, the highest form of musical art."

The Hymnal of 1918 at last appears in what is described as its "complete form," and without the meaningless designation "new," which has been attached to it since its publication in 1919. The text and tunes of the 561 hymns and carols of course remain unchanged, but the chants and pieces of service music in the back are numbered consecutively following the last carol, so that there are now 703 numbers. The Invitatory Antiphons to the *Venite* added to the Prayer Book at the last revision have been included, and the text in every case changed to conform to the new Prayer Book. *Benedictus Es Domine* has been inserted in its proper place, and the section of "Additional Chants" omitted. Numerous changes have been made in the Communion music, notably the omission of the Tours in F Response to the Commandments and *Gloria in Excelsis* and the addition of the Stainer in E flat Response to the Commandments and the Stainer arrangement of Tallis's *Kyrie*, and some *Amens*.

The Report of the Joint Commission on Church Music, published in 1922, a valuable survey of the whole subject, with important recommendations, has been out of print for some time. Through the generosity of the Trustees of St. Dunstan's College of Sacred Music, Providence, R. I., the Report has been reprinted with an Appendix containing the Reports of the Commission to the General Conventions of 1925 and 1928; an enumeration of the changes in the revised Prayer Book affecting the music or the order of the principal Services; sundry notes upon the Reports; and a list of the publications of the Commission. It is to be hoped that as the Report is again available, it will be read by the clergy and choirmasters. Copies may be obtained gratis from the Secretary of the Commission—Mr. Wallace Goodrich, Director of the New England Conservatory of Music, Boston, Mass.

The Indian congregation at St. Stephen's, Fort Yukon, Alaska, presented an offering of \$61 at their semi-annual service of the Holy Communion.

The Rev. E. M. Williams says the year had been a lean one, with a poor catch of fish, but they hoped to do better next time.

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(Continued from page 199)

friendly relations with others, at home and abroad, to whom at Christmas time, and in remembrance of the Gift of Christ to the world, the children of the Church send gifts to children in specified missions or institutions throughout our Church's "area of responsibility."

In many Dioceses special offerings are asked from the Church Schools for Diocesan missions. In the Diocese of Pennsylvania this offering has been known by two names—the Advent Offering and the Bishop's Bricks Fund. The object of both is the same, namely that the children may share in the Diocesan Missionary work.

This offering amounts to about \$1500 each year. It seems small in comparison with the Lenten Offering, to which this Diocese gave in 1930 \$75,000, but the Diocesan Offering comes from less than one-fourth of the parishes and missions in the Diocese.

It is hoped that every Church School will make some gift to the Diocesan missionary work—either in Advent or at some other time—each year.

The children of the present, through this Diocesan Offering, when they reach adulthood will be able to see, and perhaps worship in, the buildings which they themselves have helped to erect.

Practically and financially, it will be seen, Religious Education through the Church Schools furnishes each year approximately three-seventh of the amount needed to support the work of the entire church, viz., \$600,000.

Essentially, the other four-sevenths depend upon educational methods, for promotion and propagation are only other names for education.

Therefore the statement at the head of this article is literally true—the Church is supported by Religious Education.

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Confirmation Appointments for February and March

Feb. 1.—Septuagesima Sunday.

A. M.—Wissinoming, St. Bartholomew, the Bishop Coadjutor.
Evg.—Bustleton, St. Luke, the Bishop Coadjutor.

Feb. 2.—Monday.

Evg.—Phila., St. Mary Chapel, the Bishop Coadjutor.

Feb. 15.—Quinquagesima Sunday.

A. M.—Phila., Advocate, the Bishop.
A. M.—Mayfair, Resurrection, the Bishop Coadjutor.
Evg.—Phila., St. Matthew, the Bishop.
Evg.—Phila., Crucifixion, the Bishop Coadjutor.

Feb. 18.—Ash Wednesday.

Evg.—Phila., St. Monica, the Bishop.
Evg.—Wyncote, All Hallows, the Bishop Coadjutor.

Feb. 20.—Friday.

Evg.—Phila., St. Clement, the Bishop,

Feb. 22.—I Sunday in Lent.

A. M.—Hamilton Village, St. Mary, the Bishop.
A. M.—West Phila., St. Andrew, the Bishop Coadjutor.
Evg.—Phila., St. Philip, the Bishop.
Evg.—Phila., Phillips Brooks Chapel, the Bishop Coadjutor.

Feb. 25.—Wednesday.

Evg.—Phila., St. Elisabeth and L'Emmanuel, the Bishop.
Evg.—St. James, Hestonville, the Bishop Coadjutor.

Feb. 27.—Friday.

Evg.—Phila., Prince of Peace Chapel, the Bishop.
Evg.—Phila., St. Michael and All Angels, the Bishop Coadjutor.

Mar. 1.—II Sunday in Lent.

A. M.—Overbrook, St. Paul, the Bishop.
A. M.—Phila., Redemption, the Bishop Coadjutor.
Evg.—Phila., St. George, the Bishop.
Evg.—Sherwood, Epiphany, the Bishop Coadjutor.

Mar. 4.—Wednesday.

Evg.—Haddington, St. Barnabas, the Bishop.
Evg.—Phila., Calvary, the Bishop Coadjutor.

Mar. 5.—Thursday.

Evg.—Phila., Covenant, the Bishop.

Mar. 6.—Friday.

Evg.—Phila., Transfiguration Mission, the Bishop.

Mar. 8.—III Sunday in Lent.

A. M.—Bala, St. Asaph, the Bishop.
A. M.—Jenkintown, Our Saviour, the Bishop Coadjutor.
P. M.—Cynwyd, St. John, the Bishop.
Evg.—Manayunk, St. Andrew, the Bishop.
Evg.—Phila., Mediator Chapel, the Bishop Coadjutor.

Mar. 11.—Wednesday.

Evg.—Ridley Park, Christ, the Bishop.
Evg.—Chester, St. Luke, the Bishop Coadjutor.

Mar. 13.—Friday.

Evg.—Phila., Zion, the Bishop.

Mar. 15.—IV Sunday in Lent.

A. M.—Phila., St. James, the Bishop.
A. M.—Phila., Holy Apostles, the Bishop Coadjutor.
Evg.—Phila., St. John the Divine, the Bishop.
Evg.—Phila., St. Simon the Cyrenian Chapel, the Bishop Coadjutor.

Mar. 18.—Wednesday.

Evg.—Essington, St. John, the Bishop.
Evg.—Springfield, Redeemer, the Bishop Coadjutor.

Mar. 19.—Thursday.

Evg.—Germantown, St. Michael, the Bishop.
Evg.—Phila., Holy Comforter Chapel, The Bishop Coadjutor.

Mar. 20.—Friday.

Evg.—Rosemont, Good Shepherd, the Bishop.
Evg.—Clifton Heights, St. Stephen, the Bishop Coadjutor.

Mar. 22.—V Sunday in Lent.

A. M.—Phila., Atonement, the Bishop.
A. M.—Phila., St. Stephen, the Bishop Coadjutor.
P. M.—Phila., St. Luke and the Epiphany, the Bishop.
P. M.—Chester, St. Mary, the Bishop Coadjutor.
Evg.—Chester, St. Paul, the Bishop Coadjutor.

Mar. 25.—Wednesday.

Evg.—Norwood, St. Stephen, the Bishop.
Evg.—Collingdale, Trinity, the Bishop Coadjutor.

Mar. 26.—Thursday.

Evg.—Prospect Park, St. James, the Bishop Coadjutor.
Evg.—Phila., St. Ambrose, the Bishop.

Mar. 27.—Friday.

Evg.—Aronimink, Holy Comforter, the Bishop Coadjutor.

Mar. 28.—Saturday.

P. M.—Wayne, St. Mary, the Bishop Coadjutor.

Mar. 29.—Sunday next before Easter.

A. M.—Phila., St. Peter, the Bishop.
A. M.—Kingsessing, St. James, the Bishop Coadjutor.
P. M.—Bryn Mawr, Redeemer, the Bishop Coadjutor.
Evg.—Phila., Resurrection, the Bishop.
Evg.—Highland Park, Holy Sacrament, the Bishop Coadjutor.
Evg.—Phila., The Saviour, Bishop DuMoulin.



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CHURCH ARMY

Church Army in the United States lately kept its third birthday and though the Society has thirty Evangelists on its Staff, Capt. B. F. Mountford, General Secretary, is calling for fifty recruits for the work of 1931-32. Of the men at present in training two came from as far southwest as Texas, and one from Eastern Oregon. Others are from Northern New York State, New Jersey, New England and from Michigan.

Very varied is the work undertaken by these evangelistic youths. The Society has its workers in the coal camps of Utah; the lumber camps of Virginia; amongst the isolated in half a dozen states; and in the oil fields of New Mexico.

The Church Army offers free training, with pocket money and expenses and a sufficient salary when commissioned. Young men from 20 to 30 years—unmarried—with a white hot zeal for souls—convinced Churchmen, lovers of their Lord, are the sort the Army likes. A good education is an asset in this work of Evangelism, but no man having only an average education would be barred, if other requisite qualities were evident.

Applicants are invited to write, The Candidates Secretary, 416 Lafayette street, New York, N. Y.

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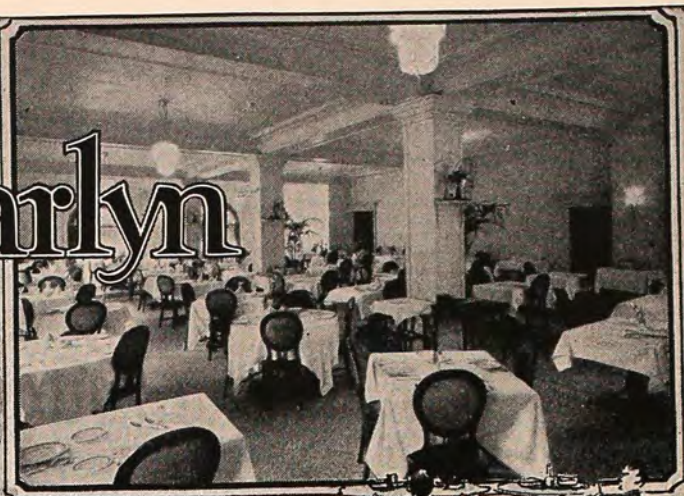
Other sailings Jan. 8, Feb. 21, April 23, May 26, June 10, July 2, July 17. For detailed itinerary and all information write

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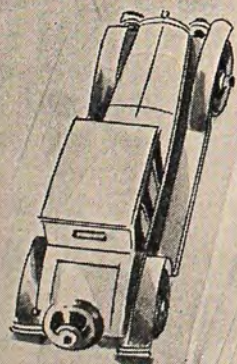
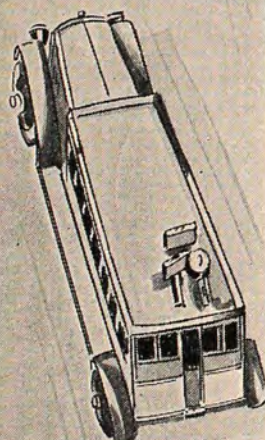
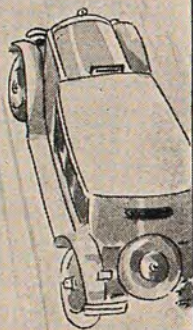
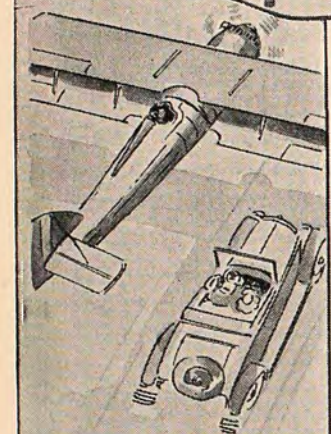
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WEST PHILA. CONVOCATION

The winter meeting of the Convocation and the Woman's Aid thereto was held at Grace Church, Rev. John K. Shryock, Ph.D., Rector, on Thursday, January 8th. Much routine business was transacted. In addition the following matters of special importance were presented to the meeting and deserve mention. The Convocation approved the report of the Missionary Committee recommending that work among the Italians of West Philadelphia be inaugurated at once, services to be held for the present in part of a private residence in a convenient location. The Rev. Mr. Bright, Missionary in charge of St. Monica's, reported that the funds of the Mission were involved in one of the recent bank failures. Bishop Garland, who was present, came to aid the Mission with a promise of a loan which the Missionary assured him would be repaid. The Convocation voted unanimously to continue the plan of holding Convocational Services for the presentation of the Church School Lenten Offering, the next Service to be held in Epiphany Church, Sherwood. The Rev. Mr. Bair, recently appointed City Mission Chaplain at the Philadelphia General Hospital, was introduced and made an appeal for the aid in carrying on the very extensive work which he had begun. Mr. Lippincott, of St. Paul's Church, Overbrook, presented the subject of the Advance Work Program and received the assurance of general participation on the part of all the West Philadelphia parishes in the campaign. At the meeting of the Woman's Aid, held separately, it was voted to forward \$500.00 to the Bishop as this year's contribution to the Bishop's Campaign Fund.

Immediately after a delicious dinner, the Missionaries in charge of the various Missions made their reports, all showing progress. The difficulties confronting the people at St. Cyprian's owing to the location of the Mission, were effectively described by the Rev. Mr. Holly, with the result that Bishop Garland promised his co-operation with the Convocation in working out the problem of a new location. Mrs. Loving, Chairman of the Social Service Committee of the Woman's Aid, presented her report showing the very great amount of work done by the Committee on behalf of the West Philadelphia parishes at Christmas time.

At eight o'clock a well-attended service was held in the Church at which addresses on the Advance Work Program were made by Dr. John W. Wood, Executive Secretary of the Foreign Section of the Department of Missions of the National Council, and the Rev. Robert I. Johnson, Rector of St. Cyprian's.

Church, New Bern, N. C. The next meeting of the Convocation will be held at St. Paul's, Overbrook, in May.

WORK AMONG CHILDREN IN JUVENILE COURT

The work among children of Episcopal baptism and parentage inaugurated under the auspices of the Diocesan Department of Christian Social Service and already described in a recent issue of THE CHURCH NEWS, was transferred on November 1 to the City Mission, with the approval and blessing of the Bishops and the Council. The work is under the care of Sarah Dudley Altfriend, who has taken the title of "Juvenile Court Worker." Miss Altfriend (who has been elected to the Department) is a graduate of the Church Training and Deaconess House and has had four years' experience as a case worker with the City Mission. She is now taking a course in psychiatry at the School of Social Work.

Here is the report of Miss Altfriend's work during November and December:

Number of children referred: 20.
Accepted for placement in foster homes: 2.

On probation in own home, under supervision of City Mission: 2.

Number of children rejected: 7.

Reasons: None of them were Episcopalians; 3 were Reformed Episcopalians, 2 Presbyterians, 2 Methodists.

Children referred to other organizations: 7.

Department of Public Welfare: 1.

Relief and Family Welfare Department, City Missions: 6.

Applications for 2 children withdrawn.

Children under care of City Mission at end of 1930: Boarding in foster homes: 18; Church Farm School: 1; Burd School: 1; Probation: 2.

The Children have been given complete outfits of winter clothing, some of which was secured from the Clothing Department of the City Mission and the balance bought, at a cost of \$139.40.

At Christmas each child was given at least one gift for which he or she had expressed a wish and filled stockings were given for all. \$51.80 was spent for this purpose. Small gifts were also provided for the children to give their foster mothers.

Certainly an impressive story.

CLINTON ROGERS WOODRUFF.

At St. Hilda's School, Wuchang, the girls who make up the Students' Missionary Service League prepared a box of gifts to be sent to the Chinese Church's own mission field, the province of Shensi.

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In Memoriam

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest. Alleluia.

REV. WILLIAM F. AYER

Rev. William Francis Ayer died at
the Episcopal Hospital, December 27,
1930, and his brethren desire to put on
record their appreciation of him and
his work.

Mr. Ayer was born in Portland,
Maine, June 6, 1855. He prepared for
the ministry at the Philadelphia Divin-
ity School, was ordained Deacon, June
17, 1888, by Bishop Whitaker and ad-
vanced to the priesthood by the same
Bishop, June 16, 1889; he served at the
Memorial Church of the Holy Com-
munion as a lay reader from 1886 to
1888, and as Vicar, 1888 to 1906; he
became Chaplain of the Episcopal Hos-
pital in August, 1906, and resigned in
1926, when he entered into residence at
Christ Church Hospital as Chaplain.
He was in active service there until the
week of his death.

Through his long ministry he was
ever faithful to his ideals of the sa-
cred calling, and unselfishly devoted to
the spiritual welfare of those commit-
ted to this charge. For the twenty
years that he labored amongst the sick
and needy in the wards of the Episco-
pal Hospital, he was untiring in the
daily performance of his duties, com-
forting and cheering the many and in-
creasing occupants of its beds. His
kindly disposition and unsullied char-
acter won the respect of everybody as-
sociated with the Institution; and the
large congregation filling the beautiful
chapel on the occasion of his burial
where he so long and lovingly officiated,
testified to the extent and sincerity of
the respect and affection in which his
memory will long be held.

LOUIS C. WASHBURN,
NATHANIEL GROTON,
JOSEPH MANUEL,

January 20, 1931.

REV. C. F. SCOFIELD

A Memorial adopted by the Vestry
of St. James' Church, Perkiomen, at a
special meeting held in the Parish
House on Sunday, January 18, 1931:

"Within the past few days the mem-
bers of the Congregation of Saint
James, in common with the whole com-
munity, learned with sorrow of the
passing from this life to the Life Eter-
nal of the Reverend Charles Forest
Scofield. Rector of this parish from
1921 to 1929, which occurred at Phoenix,
Arizona, on January 3, 1931.

"During the eight years that Mr. Sco-
field labored among us, we admired the
zeal with which, undeterred by many

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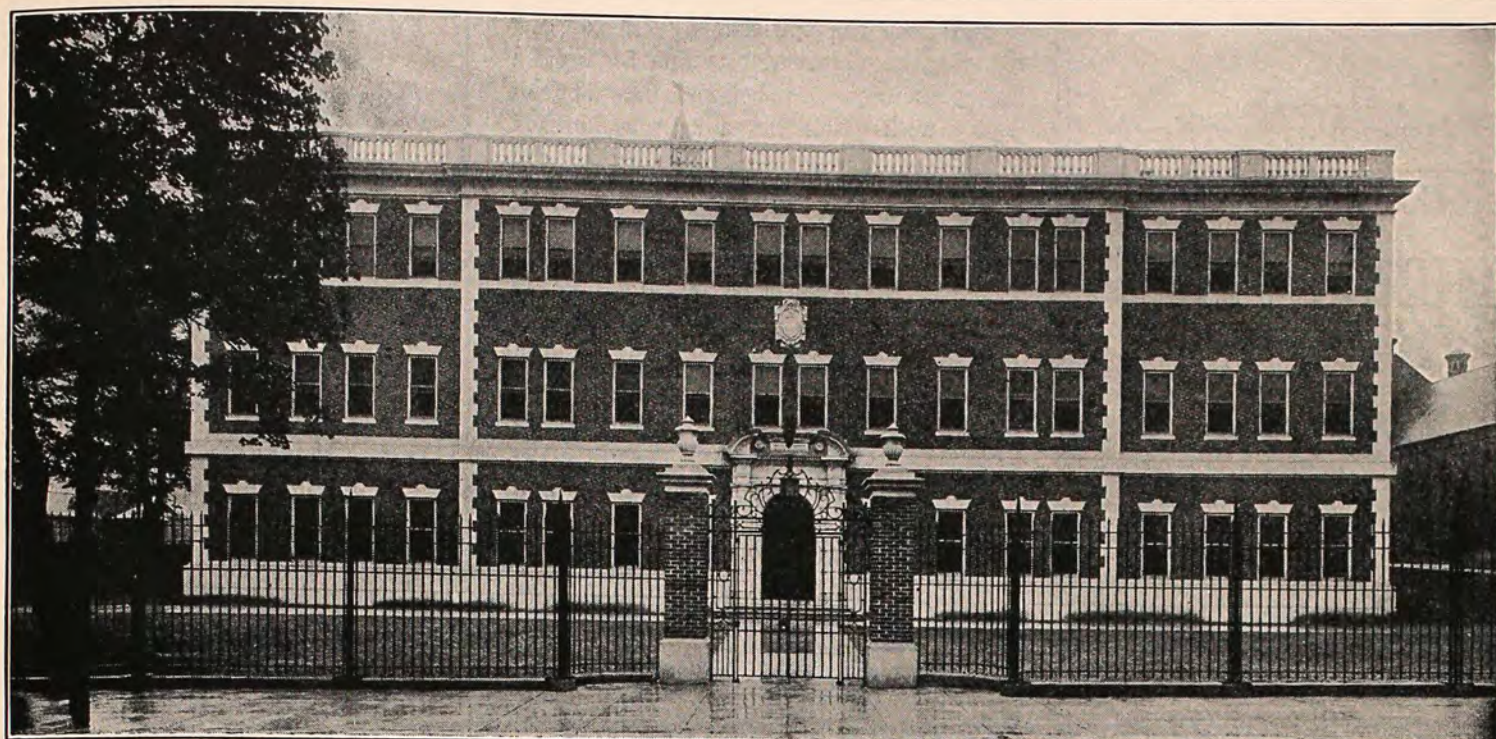
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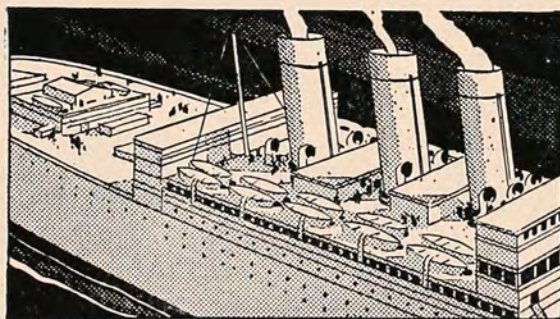
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discouragements and obstacles, he strove to advance the spiritual welfare of our people, the vigor with which he upheld his principles and beliefs, the especial ardor with which he took upon himself a large portion of the work in the Church School, which led him also to a close and helpful co-operation with the teachers and children in the Public Schools of the vicinity and the interest which he took in every good work for the social and intellectual advancement of the community.

"We have followed with sympathy his efforts since he left us to regain sufficient strength to continue his active service in the Church Militant. Since God, in his Fatherly wisdom, has called our late Rector to another Mansion, where we believe that our Master has prepared for him a place for further growth in love and service, we wish to record in these poor words our appreciation of his interest in this old Parish, where his influence on some of us is an imperishable memorial.

"While thus his indomitable soul goes triumphantly on, we gratefully remember that on January 12, the tired body was laid away in our own Churchyard, among the mortal remains of many of those near and dear to members of the present congregation as well as those of many generations of former parishioners of Saint James' Church.

"The Vestry orders that this Memorial be spread upon the Minutes, and that a copy be sent to the widow and family of Mr. Scofield, with a message of our respectful sympathy for them in their loss."

Around by way of China comes the news that the Order of Sir Galahad has issued 388 charters, in 65 dioceses in 39 states and in Canada, Porto Rico, Cuba, the Philippine Islands and Australia. The Rev. B. C. L. Yen, who quotes these figures, has been training some leaders, hoping to start the movement in China.

The University of the South conferred the degree of doctor of divinity upon the Rev. Harvey Huang of Hankow, during the past year. About three hundred of his friends gathered in Hankow to congratulate him, on his "D.D.," and to pay enthusiastic tribute to his splendid work. Among various charming things Dr. Huang said in reply was that any success he had was in great measure due to his wife, and "one of those D's certainly belong to her."

The government of China about a year ago instituted a public health program in co-operation with the League of Nations. Dr. Louis Rajchman, director of the health section of the League of Nations, is to visit China early in 1931.

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DEDICATE MEMORIAL WINDOWS AT CATHEDRAL IN CITY OF MANILA

The following is reprinted from *The Diocesan Chronicle*, of the Missionary District of the Philippine Islands:

"On the Sunday before Armistice Day, in the presence of a congregation which filled the Cathedral in Manila, the two new windows over the high Altar were dedicated. These windows, memorializing Bishop Brent and General Leonard Wood, are fitting reminders of the Founder Bishop whose statesmanship and devotion went out from this Cathedral of his own building, and of the great Christian General, who was confirmed here and whose last communion was made at this Altar.

"The theme of the windows is the 'Saints Adoring' and flanking on either side the central window, the theme of which is 'The Lord Enthroned in Glory,' they make an inspiring picture. The Bishop Brent's window on the Gospel side has the figure of a Bishop in the foreground with the patron saints of the Cathedral immediately behind. That of General Wood on the Epistle side has the figure of St. Martin, the patron saint of the soldier, in the foreground with St. Michael immediately behind.

"The windows are the gift of the many friends of these two Christian gentlemen and were secured through the efforts of a committee composed of Mrs. Halstead Dorey, Mr. F. C. Wright and Judge F. B. Ingersoll. The first peso of the fund was given by an Igorot boy.

"A most appropriate address was given by the Hon. John C. Early, former Governor of the Mountain Province and life long friend of both Bishop Brent and General Wood. Many notables were present among them the Governor-General and his staff, official representatives of the Army and Navy and General Emilio Aguinaldo.—*R. M. W.*"

NEW YEAR GREETING IN JAPAN

A Japanese newspaper has a little note on flower arrangement, a Japanese art whose traditions go back more than twelve centuries. The first use of it was in a temple in Kyoto, as an offering, representing heaven and earth and humanity. An arrangement used at New Year's includes pine, bamboo and plum; the pine with its evergreen boughs, the bamboo always striving upward, and the brave plum forcing its way through February snows,—long life, endurance, courage. "The study of flower arrangement," says the newspaper, "may be of value not only in enabling one to produce an artistic effect, but it may be of spiritual worth, leading one's thoughts from nature up to nature's God."

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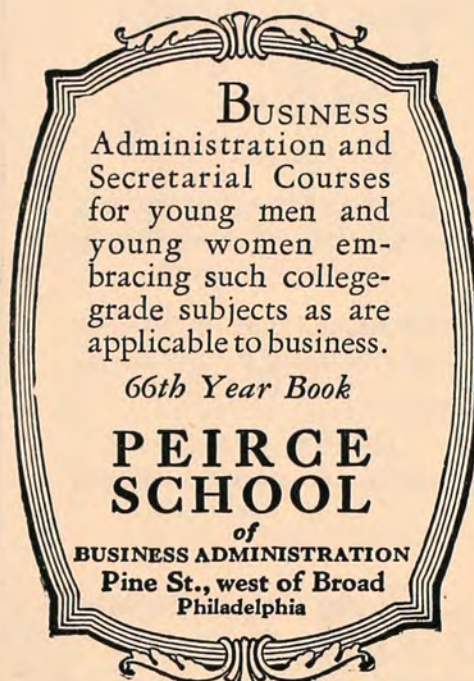
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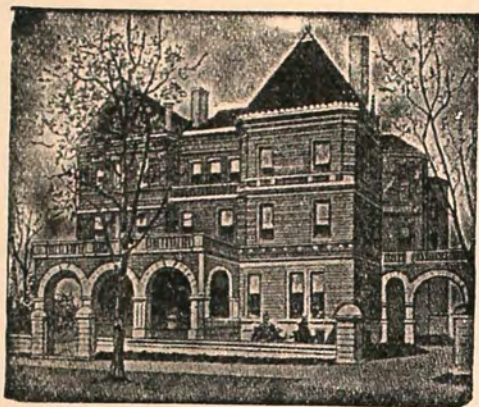
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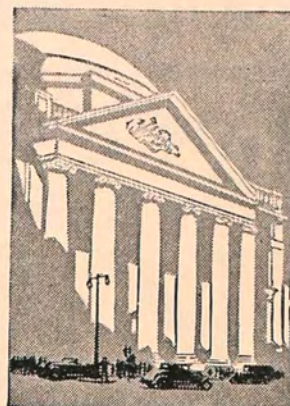
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